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THE PĀTIMOKKHA

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PREFACE

Our aim in this book has been to produce the first complete English translation of the Pāli Bhikkhu- and Bhikkhunī-Pātimokkhas. There are several translations of the Bhikkhu-Pātimokkha in existence, and in making our translation we consulted those by J.F. Dickson (1876), T.W. Rhys Davids and Hermann Oldenberg (1881–85), I.B. Horner (1938–66), Ven. Ñāṇamoli Thera (1966), and Ven. Thanissaro Bhikkhu (1994), and we gladly acknowledge the help we have received from our predecessors. Our debt to them will be clear to all our readers.

There is, however, no English translation of the complete Bhikkhunī-Pātimokkha. The translation by I.B. Horner includes only those rules of the Bhikkhunī-Pātimokkha which are given in the Bhikkhunī-Vibhaṅga of the Vinaya-piṭaka. The same applies to the German translation by Ute Hüsken (1997). In making our translation we have consulted both of these, and it will be seen that we follow Miss Horner closely, except where we think that her translation can be improved.

Our translation is intended as a preliminary to a translation of the Kaṅkhāvitaraṇī, which is in preparation, and it is therefore not rendered into idiomatic English but in accordance with the way in which the lemmata in that text have to be translated to make sense of the explanations given, i.e. it necessarily follows the structure of the Pāli as closely as is possible in acceptable English. In making our translation we have given full consideration to the comments on the Pātimokkha given in the Samantapāsādikā and Kaṅkhāvitaraṇī, and a number of problems in the interpretation of

the Pātimokkha will be discussed in our forthcoming edition and translation of the latter of these commentaries.

To make our translation we first produced an edition of both Pātimokkhas because the Pali Text Society does not include an edition of this text among its publications. To do that we consulted the editions of both Pātimokkhas which are found at the beginning of the Burmese, Sinhalese and Siamese editions of the Kaṅkhāvitaraṇī, Vadekar 1939, Wijayaratna 1991, and the text of the Pātimokkha rules which is embedded in the Vinaya-piṭaka which, as noted, does not give the complete version of the Bhikkhunī-Pātimokkha. The opening text of a number of Burmese manuscripts in the Fragile Palm Leaves collection in Bangkok were examined,[1] but any useful variant readings found in them were all noted in the Burmese edition, so they were not examined in detail. The edition by Ū: Phye (1904) did not contain useful variant readings in the rules, but the variants in the titles of *vaggas* are included here on the assumption that they reflect an earlier recension. A Mon manuscript of the Pātimokkha from Wat Paramaiyidawat, Bangkok, which the abbot of the monastery graciously permitted us to photocopy, was also examined, but no variant readings of interest were found.

We have occasionally consulted the Pātimokkha of other schools where we thought they might throw light on a Pāli term of doubtful meaning, and especially A. Hirakawa 1982 and Édith Nolot 1991 for the Bhikkhunī-Pātimokkha. This work is not, however, intended as a comparative study of the various Pātimokkhas. We have not referred to them where they differ in a way which seems to be of no consequence for the understanding of the Pāli version.

[1] Both Pātimokkhas in mss nos. 332, 359, 581, 970, 1250, 1264, 1302, 1322, 1350, 1353, 1361, 1364, 1367, 1377; the Bhikkhunī-Pātimokkha only in mss nos. 406, 415, 454, 501, 548.

Among the individuals who have given us help in producing this book, we should like to thank especially Peter Nyunt who, on our behalf, checked a number of points with Burmese Sayadaws, Margaret Cone who allowed us access to unpublished material from the Pali Text Society's *New Pāli-English Dictionary*, and to Ven. Ñāṇatussita Bhikkhu who read through and made helpful suggestions on an earlier draft of this book

William Pruitt prepared the Pāli edition, the indexes, and sections VII–XI of the introduction. K.R. Norman prepared the translation and sections I–VI of the introduction. We both read and commented on each other's contributions. so the result can be regards as a joint production.

INTRODUCTION

I. THE PĀTIMOKKHA

§1. The Pātimokkha contains the rules of conduct for Buddhist bhikkhus and bhikkhunīs, and consists of two sections: the Bhikkhu-Pātimokkha and the Bhikkhunī-Pātimokkha.

§2. The alternative name, probably arising from this twofold division, is *dve mātikā*. As Oskar von Hinüber points out,[1] the term *mātikā* refers to lists or summaries typical for Abhidhamma texts, which usually begin with a *mātikā* naming the items to be explained in the following text. It is likely that this usage was borrowed from the Vinaya usage, where *mātikā* refers to the Pātimokkha in the frequent formula *dhammadhara, vinayadhara, mātikādhara*. *Mātikās* probably came into existence when the main points of the Buddha's teaching began to be put into a systematic form which at the same time could be easily memorised.

§3. The two Pātimokkhas do not include every rule for bhikkhus and bhikkhunīs but serve more as a summary. There are also *kammavācās* and other rules in the Khandhaka.

II. RULES FOR BHIKKHUS AND BHIKKHUNĪS

§4. For bhikkhus, there are 227 rules: 4 *pārājika*, 13 *saṅghādisesa*, 2 *aniyata*, 30 *nissaggiya pācittiya*, 92 *suddhapācittiya*, 4 *pāṭidesanīya*, 75 *sekhiya*, 7 *adhikaraṇasamatha*.

§5. For bhikhunīs, there are 311 rules: 8 *pārājika* (4 in common), 17 *saṅghādisesa* (7 in common), no *aniyata*, 30

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[1] 1996, §131.

nissaggiya pācittiya (18 in common), 166 *suddhapācittiya* (70 in common), 8 *pāṭidesanīya* (none in common), 75 *sekhiya* (identical), 7 *adhikaraṇasamatha* (identical).

§6. For the bhikkhunīs, the Bhikkhunī-Vibhaṅga gives only the rules which are exclusive to bhikkhunīs, except that the first and last *sekhiya* rules are given, and the *adhikaraṇasamatha* are given in an abbreviated form.

§7. The manuscripts and editions of the Pātimokkha, however, give the full set of rules, so we include them and translate them.

§8. There are occasional variations in spelling between the Bhikkhu-Pātimokkha and the Bhikkhunī-Pātimokkha: *tathārūpa-(p)paccayā*; *attŭpanāyikaṃ*; *upāhanārŭḷhassa*; *Kattikatemāsi(ka)puṇṇamaṃ*; *paṭisāyanĭyāni*; *pādakārŭḷhassa*; *pānĭyathālakaṃ*. There seems to be no significance in these variations.

III. THE NAMES OF THE *VAGGAS*

§9. The fact that *vaggas* are usually named after the first rule in them enables us to see that B^e and S^e are wrong to give to the third BhīNiss *vagga* the name *pattavagga*, which is the name also found for the first *vagga*. There it is appropriate, since the first rule is about a hoard of bowls. The first rule of the third *vagga*, however, is about *jātarūpa* (although the title of the rule is *rūpiya-sikkhāpadaṃ*). The C^e name *jātarūpavagga* is therefore more appropriate and is more likely to be correct. The error perhaps arose from the fact that the third BhNiss *vagga* is called *pattavagga*, and this name was taken over mechanically into the Bhikkhunī-Pātimokkha.

IV. THE NAMES OF THE RULES

§10. In general the names of the rules, which are clearly secondary and are not recited as part of the Pātimokkha, are taken from the most important word or phrase in the rule.

§ 11. This is not always so, and in one case the name is a synonym of such a word. So BhNiss 27 about going to a weaver (*tantavāya*) is called (*mahā*)-*pesakāra-s*°. The rule before it is also about going to a weaver, but this is called *suttaviññatti-s*° (BhNiss 26). BhNiss 27 is called *mahā-*, which is reminiscent of the pairs of names found, e.g. in the Majjhima-nikāya, where what was originally the shorter version (but is not necessarily so in the versions[1] we have) of a sutta is called *cūḷa-*. We may therefore assume, with Oskar von Hinüber,[2] that BhNiss 26 was originally regarded as, if not actually called, *cūḷa-pesakāra-s*°.

§ 12. Other rules have a personal name attached to them because they have a prime role in the introductory story, e.g. *Kāṇamātu-s*° (BhPāc 34) and *Mahānāma-s*° (BhPāc 47), or the offence which led to the rule being promulgated was originally committed by the named person, e.g. *Ariṭṭha-s*° (BhPāc 68), *Kaṇṭaka-s*° (BhPāc 70) and *Nanda-s*° (BhPāc 92).

§ 13. One of the strangest titles is *dubbala-s*° (BhPāc 81), which is so called because in the introductory story to the rule the bhikkhu concerned had a *dubbala-cīvara*. The rule, however, has no reference whatsoever to a *dubbala-cīvara*. In the uddāna[3] the rule is referred to as *Dabba-*°; in the commentary[4] it is called *Dabba-*°, after the name of the owner of the *dubbala* robe.

V. THE ORDER OF THE RULES

§ 14. In the various sections, we often find that rules which are structured similarly, whether from the point of view of

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[1] Norman, 1983, p. 44.

[2] 1999, pp. 10–11.

[3] Vin IV 157,12*.

[4] Sp (IV) 880,8.

offence or of grammar, occur together. As noted above, BhPāc 26 and BhPāc 27 are both about visiting a weaver.

§ 15. This arrangement is very common in the *sekhiya* section, where the rules frequently come in pairs, one referring to going, and the other to sitting.

§ 16. In the BhPāc rules there is a set at the end (BhPāc 86–92) which has an adjective ending in *-aka* (*chedanaka* five times (87, 89–92), *bhedanaka* once (86), *uddālanaka* once (88)) defining what must be done to the offending object, as well as the expiation (*pācittiya*) which the offender must perform. One might have expected that the five *chedanaka* offences would be together, but in fact the *uddālanaka* rule is inserted after the first *chedanaka* rule. This is particularly surprising, because the *uddālanaka* rule is introduced by *yo pana bhikkhu*, as is the *bhedanaka* rule. One might have thought that remembering the rules would have been helped by putting similarly structured rules together. The insertion of 88 between 87 and 89 is presumably because both 87 and 88 include the words *mañcaṃ vā pīṭhaṃ vā*.

§ 17. These rules are taken over into BhīPāc in the same order (BhīPāc 163–66: *chedanaka* three times (163, 165–66), *bhedanaka* once (162), *uddālanaka* once (164); there is no equivalent of 89 and 91), and it is surprising that BhīPāc 22 — which also has *chedanakaṃ* — is separated from the others.

§ 18. Ute Hüsken has pointed out[1] that the Bhī-Saṅgh offences are arranged according to gender, with the bhikkhunīs' *paṭhamāpattika* offences being placed before those which are common to bhikkhunīs and bhikkhus. The same procedure is then followed with the *yāvatatiyaka* offences.

[1] 1999, p. 27, n. 15.

VI. GENDER DIFFERENCES IN RULES

§ 19. In the case of the rules which are common to bhikkhus and bhikkhunīs, the wording of the rules is identical *mutatis mutandis*, e.g. *yo pana bhikkhu* is replaced by *yā pana bhikkhunī*. There are a very few exceptions where masculine forms appear in feminine rules. These seem rather to be oversights on the part of the redactors, or perhaps arise from alternative interpretations:

(a) *jānaṃ* "knowingly" BhīNiss 30 = BhNiss 30; BhīPāc 112 = BhPāc 16; BhīPāc 116 = BhPāc 20; BhīPāc 143–45 = BhPāc 62, 63, 66; BhīPāc 147–48 = BhPāc 69, 70; BhīPāc 160 = BhPāc 82.

It occurs independently in BhīPār 6, BhīSaṅgh 2, BhīPāc 51.

(b) BhīPār 4 = BhPār 4: both have *ajānaṃ, apassaṃ, anabhijānaṃ* as present participles.

(c) BhPāc 73 has *yathādhammo kāretabbo*, and this is taken over into BhīPāc 151, perhaps being interpreted as *yathā dhammo kāretabbo*.

(d) In BhPāc 73 the phrase *idaṃ tasmiṃ mohanake pācittiyaṃ* occurs. Kkh explains: "Whoever, when negligence has been imputed to him, is negligent again, this expiation offence is to be understood in respect of that negligent individual",[1] making it clear that *tasmiṃ* is being interpreted as the male offender. We should then have expected the feminine equivalent in BhīPāc 151, but the wording is identical. The form is perhaps being taken as a noun (see next).

(e) The various rules with *-ake*

The forms in *-ake* may refer either to the action, or to the doer of the action. Kkh, however, is not consistent in its interpretation.

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[1] *yo evaṃ āropite mohe puna moheti tasmiṃ mohanake puggale idaṃ pācittiyaṃ veditabbaṃ*. Kkh 129.27–28.

BhPāc 12 = BhīPāc 108 reads: *aññavādake, vihesake pācittiyaṃ*. Kkh explains: "*Replying evasively*: [whatever matter the Vinaya expert asks in the middle of the saṅgha,] he speaks other than that. This is a name for one evading one question by another. *Causing trouble*: he gives trouble,"[1] thus taking the *-aka* forms as referring to the male doer.

BhPāc 13 = BhīPāc 109 reads: *ujjhāpanake, khīyanake pācitiyaṃ*. Kkh explains: "That utterance is *disparaging*. In just the same way, by whatever manner of speaking they criticise him, they show dishonour to him everywhere, that is *criticising*; in that disparaging and criticising ... ,"[2] thus taking the *-aka* forms to refer to the actions.

I assume that all the *-aka* forms refer to the doers of the actions, and would therefore expect feminine forms in the Bhikkhunī-Pātimokkha.

Oskar von Hinüber gives[3] other examples of bhikkhunīs' regulations being formulated in imitation of those for bhikkhus.

VII. THE TRANSLATION OF TECHNICAL TERMS

§20. The names of some of the offences are difficult to translate, because it is clear that, in some cases, the tradition no longer remembered the original meaning of the words.

§21. *Pārājika*: probably meant "involving exclusion", or "referring to expulsion"[4] but the Theravādin tradition assumed that it meant "defeated". Because of our need to translate in a way which fits with the lemmata of Kkh, we follow the tradition.

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[1] *aññaṃ vadatī ti aññavādako; vihesetī ti vihesako*, Kkh 89,24–25.

[2] *taṃ vacanaṃ ujjhāpanakaṃ; yena ca tath' eva vadantā khīyanti, sabbattha tassa avaṇṇaṃ pakāsenti, taṃ khiyyanakaṃ, tasmiṃ ujjhāpanake khiyyanake pācittiyaṃ*, Kkh 90,8–14.

[3] 1994, pp. 69–70.

[4] O. von Hinüber, 1996, § 17.

§22. *Saṅghādisesa*: probably meant "involving the remainder of the saṅgha", but the tradition assumed that the *ādi* element of the name meant "beginning" and gave an interpretation, "The saṅgha is required at the beginning and on a subsequent [occasion]".[1] This leads to such translations as: "Entailing initial and subsequent meeting of the saṅgha".[2] We translate, "Entailing a formal meeting of the saṅgha".

VIII. THE TRANSLATION OF SEMI-TECHNICAL WORDS

§23. We have left a number of semi-technical words untranslated, e.g. *bhikkhu*, *bhikkhunī*, *buddha*, *bhagavant*, *saṅgha*.

§24. Others we have translated, e.g. *sāmaṇera*, *sāmaṇerī* = (male, female) novice; *sikkhamānā* = trainee.

§25. Some words have caused difficulties, e.g. *vuṭṭhapeti*, since it is used in different contexts. Édith Nolot uses[3] "prendre en charge" for all contexts. We have decided to translate this as "sponsor [as a novice, as a trainee, for ordination]".

IX. THE RECITATION OF THE PĀTIMOKKHA

§26. The background of the fortnightly recitation of the Pātimokkha is found in the second section of the Mahāvagga of the Vinaya-piṭaka.[4] King Bimbisāra noticed that people went to hear the teachings of other sects when they met on the eighth day and the fourteenth or fifteenth day of the fortnight. He suggested to the Buddha that his bhikkhus

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[1] *saṅgho ādimhi c' eva sese ca icchitabbo assā ti saṅghādiseso*, Sp (III) 522,9–10 = Kkh 35,20–21.

[2] Ñāṇamoli, 1966, p. 70.

[3] 1991, §§ 207, 213.

[4] Vin I 101–36 (*BD* IV 130–82). The discussion here does not give all the details relating to the twice monthly recitation. Specific instructions for bhikkhunīs are not given in the Vinaya-piṭaka.

should do the same. When the Buddha informed the bhikkhus that they were allowed to meet in this manner, they did so but remained silent. People criticized them for this, and the Buddha then told the bhikkhus they could teach the doctrine at those times. Then he decided to have the bhikkhus recite the rules of training he had laid down.

§ 27. The Buddha told the bhikkhus of his decision and laid down the wording for the introduction.[1] A number of regulations regarding the recitation are given in the second section of the Mahāvagga. The Buddha reduced the Uposatha days for reciting the Pātimokkha to two in a month on either the fourteenth or fifteenth day of the fortnight. All the bhikkhus of one residence should come together for the recitation, which led to the establishing of boundaries and a hall for the Uposatha.

§ 28. For the recitation of the Pātimokkha, it must be the right day,[2] there must be a minimum of four bhikkhus,[3] the bhikkhus present must not be guilty of the same offence,[4] and no unsuitable person should be present.[5] If only two or three bhikkhus are present, they simply make a declaration of their purity. If a bhikkhu is alone, he should do the four preliminary duties, then make a determination that the day is an Uposatha day for an individual.[6]

§ 29. Before the recitation, any bhikkhu who has committed an offence must confess it to another bhikkhu.[7] The four

[1]See below, p. 4.
[2]Vin I 117 (*BD* IV 154*f.*)
[3]Vin I 124 (*BD* IV 164).
[4]Vin I 126*f.* (*BD* IV 167).
[5]Vin I 115, 135*f.* (*BD* IV 152, 180).
[6]Vin I 124 (*BD* IV 164–66).
[7]Vin I 125–28 (*BD* IV 166–71).

preliminary functions are to be performed,[1] and the five preliminary duties must be fulfilled.[2] How these preliminary functions and duties are presented at the beginning of the recitation of the Pātimokkha differs from one monastic tradition to another.[3]

§ 30. The Pātimokkha is normally recited by a thera, but if a thera is not able to do so, an experienced, competent bhikkhu may recite it.[4] There are five ways of reciting the Pātimokkha:[5] (1) the introduction is recited, and the rest is announced without being recited; (2) the introduction and the first four rules are recited and the rest is announced; (3) the thirteen *saṅghādisesa* rules are added to the second type of recitation; (4) the two indefinite rules are added to the third type of recitation; (5) the entire Pātimokkha is recited.

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[1]See below, p. 3. These functions are given with the instructions for the Uposatha day for an individual bhikkhu, Vin I 125 (*BD* IV 166). The wording used in the recitation is found in Sp (V) 1063.

[2]See below, p. 2. Four of these are mentioned in the second section of the Mahāvagga: (1) declaration of purity, Vin I 120*f.* (*BD* IV 159*f.*); (2) consent, Vin I 120*f.* (*BD* IV 161*f.*); (3) announcing the time, Vin I 117 (*BD* IV 154*f.*); and (4) counting the bhikkhus, Vin I 117 (*BD* IV 154); the fifth, the exhortation of the bhikkhunīs, is given elsewhere in the Vinaya-piṭaka, Vin IV 49–53 (*BD* II 263–72).

[3]Burmese manuscripts, and the editions of the Pātimokkha published singly or with the Kaṅkhāvitaraṇī in Burma and Thailand begin with the preliminary text give below in section A (pp. 2–4). The Simon Hewavitarne edition in Sri Lanka does not include the Pātimokkha as a separate text at the beginning; but Sinhalese translations, editions with translations made in Sri Lanka of the Pātimokkha, and the Minayeff eidtion (1869) all begin with different preliminary texts — different from our edition here and from each other, although they do have common points with each other. The preliminary material in these are found in Gogerly and Beal, 1862, pp. 417–19; Dickson, 1876, pp. 70–72; Ñāṇamoli, 1992, pp. 55–64; and Ñāṇadassana Bhikkhu and Vivekavihārī Bhikkhu, ca. 1999, pp. 3–8.

[4]Vin I 116 (*BD* IV 152*f.*).

[5]Vin I 112*f.* (*BD* IV 147*f.*).

X. SANCTIONS FOR BREAKING THE RULES

§31. The Vinaya-piṭaka and its commentaries include a number of details concerning sanctions for bhikkhus and bhikkhunīs who break the rules of the Pātimokkha.[1] Interestingly, the most serious infractions (offences involving defeat, *pārājikā*) are not dealt with by a formal action being taken. If a bhikkhu or bhikkhunī is guilty of a *pārājika* offence, admission of guilt constitutes their exclusion from the saṅgha. The saṅgha does not have to take any further action. If a bhikkhu or bhikkhunī refuses to admit that a *pārājika* rule has been broken, the saṅgha can take action to exclude that person from taking part in the recitation of the Pātimokkha, and it is also possible to expel a member of the saṅgha.

§32. The second type of offence (offences entailing a formal meeting of the saṅgha, *saṅghādisesā*) is the most complicated type to redress. It is complicated because of what the bhikkhu or bhikkhunī must do to make amends, because of the number of bhikkhus or bhikkhunīs required to take action, and because of the many possible variations in the nature of the offence. Édith Nolot points out that these are the only offences in the Pātimokkha that require the supervision of the saṅgha, that involve penalties, and that require re-admission to full status as a bhikkhu or bhikkhunī.[2]

§33. The offences entailing expiation with forfeiture (*nissaggiya-pācittiyā*) require confession of the fault and forfeiture of the item involved in the offence.

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[1]For more information on how confessions are made by present-day bhikkhus, see "Confession of Offences Before Pāṭimokkha", condensed from *Ordination Procedure* and published in Ñāṇamoli 1996, pp. 43–47; Thanissaro Bhikkhu 1994, pp. 542–44; Ñāṇadassana and Vivekavihāri, ca. 199, pp. 82–90; Ñāṇadassana, 1999, pp. 198–217.

[2]Nolot, 1996, p. 116.

§34. The remaining offences (offences involving expiation [*pācittiyā*],[1] offences to be confessed [*pāṭidesanīyā*], and the rules of training [*sekhiyā*]) are redressed through a general confession that does not specify the fault being confessed.[2]

§35. In the Bhikkhu-Pātimokkha, there is the category of two indefinite offences (*dve aniyatā dhammā*), but the two matters given there will be determined to fall under one of the other categories (an offence entailing defeat, an offence entailing a formal meeting of the saṅgha, or an offence requiring expiation) depending on the circumstances surrounding the offence.

§36. In addition to giving the list of rules, the Pātimokkhas end with a list of seven ways in which legal matters are to be settled. These cover four types of legal question that might arise: (1) disputes (*vivādādhikaraṇaṃ*), (2) censure (*anuvādādhikaraṇaṃ*), (3) offences (*āpattādhikaraṇaṃ*), and (4) obligations (*kiccādhikaraṇaṃ*).[3]

(a) Offences involving defeat

§37. One passage in the Vinaya-piṭaka seems to indicate that there should be a formal action taken with regard to a bhikkhu who is guilty of an offence entailing defeat:[4]

> A bhikkhu is guilty of an offence entailing defeat. A saṅgha, [a group of] several [bhikkhus], or one individual [bhikkhu] reprove him for that, saying, "The venerable one is guilty of an offence entailing defeat." He says, "Yes, friends, I am guilty of an offence entailing defeat." The saṅgha deals with him on the basis of the offence

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[1]Called "offences involving simple expiation" (*suddha-pācittiyā*) in the titles of the rules in order to distinguish them from offences entailing expiation with forfeiture (*nissaggiya-pācittiyā*).

[2]The wording of the confessions given below (§§46, 48) seems to be derived from the wording given at Vin I 126.1–4 and Vin II 102.20–22.

[3]See Vin II 88–93 (*BD* V 117–25).

[4]Vin II 84.10–14 (*BD* V 110).

entailing defeat, [etc., that he has confessed to]. The acknowledgement made is in accordance with the rule.

§38. Another passage explains how the Pātimokkha can be suspended for a bhikkhu guilty of an offence entailing defeat,[1] but no formal act connected with bhikkhus or bhikkhunīs guilty of an offence entailing defeat is given in either the Vinaya-piṭaka or the Pāli commentaries. Ute Hüsken points out that no concrete act of expulsion is given in the Vinaya-piṭaka for a bhikkhu who "is aware of his *pārājika* offence and leaves the order on his own initiative".[2] The status of a bhikkhu or bhikkhunī who has committed one of the gravest offences is given in the expression "*ayam pi pārājiko* [*-ikā*] *hoti asaṃvāso* [*-sā*]" ("He [she] too becomes defeated, not in communion") which is given at the end of each rule. She points out that there are cases in the Vinaya-piṭaka where bhikkhus and bhikkhunīs guilty of *pārājika* offences are to be expelled.[3] This is particularly true in the case of bhikkhus or bhikkhunīs who refuse to admit they are guilty of a *pārājika* offence, but no procedure of expulsion is laid out in the Vinaya-piṭaka.[4]

(b) Offences entailing a formal meeting of the saṅgha[5]

§39. The simplest case for a bhikkhu or bhikkhunī who has committed an offence entailing a formal meeting of the saṅgha is a single unconcealed offence and is handled as follows:

(1) The bhikkhu or bhikkhunī requests permission to undergo a period of penance (*mānatta*). For bhikkhus the period is six

[1] Vin II 243*f.* (*BD* V 342).

[2] 1997b, p. 93.

[3] Hüsken, 1997b, pp. 94–96, 109.

[4] 1997b, 94.

[5] A number of the formal procedures to be followed in the case of an offence entailing a formal meeting of the Saṅgha are given by Vajirañāṇavarorasa, 1983, Vol. III, pp. 312–64.

days. For bhikkhunīs it is half a month, and their period of penance is spent before both the bhikkhu and bhikkhunī saṅghas.[1]

(α) First the bhikkhu or bhikkhunī requests that the saṅgha allow him or her to undergo a period of penance, repeating the request three times.[2]

(β) An experienced, competent bhikkhu or bhikkhunī puts the motion to the saṅgha three times, and they indicate their agreement by remaining silent.

(χ) The bhikkhu or bhikkhunī undertakes the period of penance.[3]

(2) During the period of penance, the bhikkhu observes ninety-four restrictions.[4] One of these restrictions requires him to inform incoming bhikkhus that he is observing the penance.[5]

Bhikkhunīs must announce that they are observing penance to a group of at least four bhikkhunīs and four bhikkhus each day of the fortnight.[6]

(3) At the end of the period of penance, the bhikkhu requests a saṅgha of at least twenty bhikkhus[7] for reinstatement (*abbhāna*).[8]

(α) The bhikkhu makes his request three times.

(β) An experienced, competent bhikkhu puts the motion to the saṅgha three times, and they indicate their agreement by remaining silent.

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[1]See below, p. 143.

[2]Vin II 38.11–39.14 (*BD* V 56*f.*).

[3]The wording to be used by the bhikkhu is given in Sp (VI) 1171.18*f.*

[4]Vin II 31.28–33.31 (*BD* V 51–52, to be expanded with *BD* V 45–48); summarized by Nolot, 1996, pp. 119–22. Bhikkhunīs presumably observed the restrictions that could apply to them.

[5]The wording of the announcement is found in Sp (VI) 1171.21–28.

[6]See Kkh 167*f.* and Nolot, 1996, p. 136.

[7]See below, p. 23.

[8]Vin II 39.24–40.16 (*BD* V 57*f.*).

A bhikkhunī put her request to a saṅgha of at least twenty bhikkhunīs.[1]

§ 40. There are many complications which may arise that will make it more complicated to redress an offence entailing a formal meeting of the saṅgha:

(1) If a bhikkhu commits a second unconcealed offence of this class during his period of penance or after having completed six days of penance but before he has been reinstated, he is to be sent back to the beginning and must begin the six days of penance again.[2]
(2) If the offence is concealed, a period of probation (*parivāsa*) equal to the number of days the offence was concealed must be observed before the period of penance.[3] (Bhikkhunīs do not undergo a period of probation even when they conceal an offence.[4]) A second offence which is concealed results in being sent back to the beginning of the period of penance. Serving the second period of penance is concurrent with the first period of penance.[5] Provisions are also given for further hidden offences of various durations.
(3) It may be necessary to suspend the period of penance or of probation for a given time, after which it is to be taken up again.[6]

(c) Indefinite rules (*aniyatā*).

§ 41. The offences in the section of indefinite rules will eventually be classified under one of three types of offence : offences entailing defeat, offences entailing a formal meeting

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[1]See below, p. 143.

[2]Vin II 46.8–33 (*BD* V 62*f.*).

[3]See below, p. 23. For the wording of the procedure, see Vin II 40.15–41.12.

[4]See Kkh 166.26*f.*: Nolot, 1996, pp. 135*f.*

[5]Vin II 48.20–49.18.

[6]See Nolot, 1996, pp. 122, 125.

of the saṅgha, or offences requiring expiation. The offence is brought to the attention of the saṅgha by a "female lay follower whose word can be trusted". The determination of which offence has been broken depends on the circumstances, either admitted by the bhikkhu, or if he refuses, it depends on the word of the female follower. There are no indefinite rules for bhikkhunīs.

(d) Expiation with forfeiture (*nissaggiya-pācittiyā*)

§42. When a bhikkhu or bhikkhunī breaks a rule that involves expiation with forfeiture, they have to confess their offence, hand over the article that was obtained in the wrong way, and in all but two cases the article is then given back to them.[1]

§43. A bhikkhu should approach and confess his offence to either a saṅgha, a group of two or three bhikkhus, or an individual bhikkhu. In the first two cases an experienced, competent bhikkhu accepts the confession of the offence and proposes to the saṅgha or the other bhikkhus that the article be returned to the offending bhikkhu. If confession is made to an individual bhikkhu, he does not need to propose the return of the article to anyone else. The procedure is the same for a bhikkhunī, who approaches other bhikkhunīs.[2]

§44. The articles that are to be returned include robes, robe material, rugs, sheep's wool, something obtained through buying and selling, bowls, medicines, an apportioned possession belonging to the saṅgha; and, found only in the bhikkhunī rules, something asked for wrongly, something

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[1] For a discussion and examples of the wording of the confession of this and the following rules, see "Confession of Offences before Pāṭimokkha" in Ñāṇamoli, 1966, pp. 43–47.

[2] The description of the procedure and wording of the confession is found in the explanation of the words after each rule in the Vinaya. For the full form of the formal procedure for bhikkhus for the first of these rules, see Vin III 196–97 (*BD* II 7–9); for bhikkhunīs, see Vin IV 244 (*BD* III 214).

obtained in exchange wrongly, a heavy cloth worth more than four *kaṃsas* that has been bargained for, and a light cloth worth two and a half *kaṃsas* that has been bargained for.

§ 45. Three rules in each Pātimokkha concern items that are not to be returned to the offending bhikkhu or bhikkhunī. In two rules,[1] gold and silver or money are to be removed by a monastery attendant or a lay follower who can exchange them for oil, ghee, honey, or molasses. If these cannot be obtained, the gold and silver or money are to be disposed of. If there is no attendant or lay follower, an acceptable bhikkhu or bhikkhunī should throw them away.[2] In a third rule,[3] if a new bowl is obtained in exchange for a bowl with fewer than five mends, after the new bowl is forfeited, the offender is to be given the "last of the bowls of that assembly".

(e) Expiation (*pācittiyā*)

§ 46. Expiation is effected through a confession. The wording is found in the Khuddasikkhā (p. 115,13–16).

(f) Matters to be confessed (*pāṭidesanīyā*)

§ 47. The words of the confession for matters to be confessed are contained in the rules themselves. A bhikkhu confesses to another bhikkhu.[4] A bhikkhunī confesses to another bhikkhunī.[5]

(g) Rules of training (*sekhiyā*)

§ 48. Confession of an offence against the rules of training is made through a general confession without specifying the

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[1]See p. 39, rules 18 and 19; p. 157, rules 21 and 22.

[2]See Vin III 238 (*BD* II 104).

[3]See p. 41, rule 41; p. 159, rule 24.

[4]See below, pp. 85, 87. For a detailed discussion, see Nolot, 1996, pp.96–99.

[5]See below, pp. 225, 227.

offence. The wording for the confession is found in the Mūlasikkhā, p. 129,23–27.

XI. SEVEN WAYS FOR SETTLEMENT

§49. The last seven items in the Bhikkhu- and Bhikkhunī-Pātimokkhas are not rules but a list of seven methods to be used to settle legal processes. The seven methods are used to deal with four types of legal processes (*adhikāraṇa*):[1]

I. Disputes over what is or is not (1) *dhamma*, (2) discipline, (3) spoken or (4) practised or (5) laid down by the Buddha, (6) an offence, (7) a serious offence, (8) an offence with [membership in the saṅgha] remaining, or (9) a bad offence.
II. Censure of bhikkhus or bhikkhunīs for falling away from (1) moral habits, (2) good habit, (3) right view, or (4) a right mode of livelihood.
III. Offences.
IV. Legal proceedings of the saṅgha: (1) acts for which leave should be asked, (2) acts involving a motion, (3) acts involving a motion and a resolution, (4) acts involving a motion and a resolution put three times.

§50. Details about how to apply the seven methods to these four types of legal processes are found in the Vinaya-piṭaka[2] and Majjhima-nikāya.[3]

I. A verdict "in the presence of" (*sammukhā-vinaya*) is used for all four types of legal processes, either alone or in combination with one of the other six methods. It involves the presence of (1) a saṅgha (or a committee that has been appointed), (2) the *dhamma*, (3) the discipline, and (4) individuals (*i.e.*, those involved in a dispute).

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[1] Vin II 88,17–89,4 (*BD* V 117*f.*), Vin IV 207 (*BD* III 153*f.*): see also M II 247 (*MLS* III 33) and Nolot, 1996, pp. 92–115.

[2] Vin II 73,1–104,11 (*BD* V 96–140), Vin V 91,1–113,9 (*BD* VI 132–67). See Nolot, 1996, p. 92, nn. 3 and 4 for more references.

[3] M II 247,3–50,21 (*MLS* III 33–36). See Nolot, 1996, p. 92, n. 5 for more references.

II. A verdict of mindfulness (*sati-vinaya*) is used in the second legal process involving censure. This is used when a bhikkhu or bhikkhunī can deny an unfounded charge.[1]

III. A verdict of insanity (*amūḷha-vinaya*) is also used with a legal process involving censure. This is used by a bhikkhu or bhikkhunī who is accused of having committed an offence but who was insane at the time.

IV. A legal process carried out according to what is admitted (*paṭiññāya kāretabbaṃ*) is used with regard to offences, the third type of legal process. This involves confessing one's offences.

V. The decision of the majority (*yebhuyyasikā*) is used for settling disputes, the first type of legal process.

VI. Giving a penalty to a bhikkhu or bhikkhunī for further evil (*tassa-pāpiyasikā*) is used to censure a bhikkhu or bhikkhunī, the second type of legal process.

VII. Covering up as with grass (*tiṇa-vatthāraka*) is used to settle controversy over offences, the third type of legal process.

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[1] See Nolot, 1996, p. 109.

ABBREVIATIONS

BD	*The Book of the Discipline* (trans. of Vin)
B^{e}	Burmese edition
Bh	Bhikkhu
BhīNiss	Bhikkhunī-nissaggiya-pācittiya
BhīPāc	Bhikkhunī-pācittiya
BhīPār	Bhikkhunī-pārājika
BhīSaṅgh	Bhikkhunī-saṅghādisesa
BhNiss	Bhikkhu-nissaggiya-pācittiya
BhPāc	Bhikkhu-pācittiya
BhPār	Bhikkhu-pārājika
BhSaṅgh	Bhikkhu-saṅghādisesa
BhSekh	Bhikkhu-sekhiya
C^{e}	Sinhalese edition
E^{e}	European edition
IIJ	*Indo-Iranian Journal*
JIABS	*Journal of the International Association of Buddhist Studies*
JRAS	*Journal of the Royal Asiatic Society*
Kkh	Kaṅkhāvitaraṇī
M	Majjhima-nikāya
MLS	*The Middle Length Sayings* (translation of M)
Mp	Manorathapūraṇī
Ñā	Ñāṇamoli Thera. *Pātimokkha*. Bangkok 1992.
Pāt B^{e}'	Burmese edition of Pātimokkha published with the Burmese edition of Kkh
Phye	Ū: Phye, ed. *Dvemātikā pali-tō*. Rangoon, 1904.
Po	variant reading in S^{e}
s°	*sikkhāpada*
SBB	Sacred Books of the Buddhists
SBE	Sacred Books of the East
S^{e}	Thai edition
Sp	Samantapāsādikā
Vin	Vinaya-piṭaka
Wij	Môhan Wijayaratna, *Les Moniales bouddhistes : Naissance et développement du monachisme féminin*. Paris 1991.
ZDMG	*Zeitschrift der Deutschen Morgenländischen Gesellschaft*

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THE PĀTIMOKKHA

I. Bhikkhupātimokkhapāḷi[1]

namo tassa Bhagavato arahato sammāsambuddhassa.

A. [pubbakiccaṃ]

1. pubbakaraṇaṃ (4)

sammajjanī padīpo ca udakaṃ āsanena ca;
uposathassa etāni pubbakaraṇan ti vuccati.

[Sp V 1063.3*f.*]

2. pubbakiccaṃ (5)

chanda-pārisuddhi-utukkhānaṃ bhikkhugaṇanā ca
ovādo;
uposathassa etāni pubbakiccan ti vuccati.

[Sp V 1063.6*f.*]

3. pattakalla-aṅgā (4)

uposatho, yāvatikā ca bhikkhū kammappattā,[2]
sabhāgāpattiyo ca na vijjanti,

[1] Ñā: -mokkhaṃ

[2] Sp: kammam pa-

I. The Text of the Bhikkhu Pātimokkha

Homage to the Bhagavant, the arahat,
the fully and perfectly awakened one.

A. [The preliminary duty]

1. The preliminary functions

[Sweeping the place for the uposatha[1] with] a broom and [lighting] a lamp, and [preparing] water [for drinking and for washing] together with seat[s]: these are called the preliminary functions of the uposatha day.[2]

2. The preliminary duties

[The declaration of] purity [on behalf of absent bhikkhus], [bringing] consent [to the recitation on behalf of bhikkhus who are ill], announcing the time [to recite the Pātimokkha], counting the [participating] bhikkhus, and the exhortation [of the bhikkhunīs], these are called the preliminary duties of the uposatha day.[3]

3. The appropriate time

[It is the day for the] uposatha; and as many bhikkhus [as are required] have arrived for the formal proceeding;[4] and there are none [of the

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[1] According to Vin I 125,16 (BD IV 166) this can be an assembly hall (*upaṭṭhāna-sālā*), a pavilion (*maṇḍapa*), or the foot of a tree (*rukkha-mūla*).

[2] Sp V 1063,3f.; cf. Sp VII 1333,14f.; 1st ¶: Mp II 155.

[3] Sp V 1063,6f.; cf. Sp VII 1333,16f.; 1st ¶, Mp II 155.

[4] *kammapattā*. Sp VI 1197,11–14 explains that this means there are the required number of bhikkhus (four, five, ten, or twenty).

vajjanīyā ca puggalā tasmiṃ na honti,
pattakallan ti vuccati.

[Sp V 1063,10–13]

pubbakaraṇapubbakiccāni samāpetvā desitāpattikassa samaggassa bhikkhusaṅghassa anumatiyā pātimokkhaṃ[1] uddisitum ārādhanaṃ karoma.[2]

B. nidānuddeso[3]

suṇātu me bhante saṅgho. ajj' uposatho pannaraso.[4] yadi saṅghassa pattakallaṃ, saṅgho uposathaṃ kareyya pātimokkhaṃ uddiseyya.

kiṃ saṅghassa pubbakiccaṃ? pārisuddhiṃ āyasmanto ārocetha. pātimokkhaṃ uddisissāmi.

taṃ sabbe va santā sādhukaṃ suṇoma manasikaroma. yassa siyā āpatti, so āvikareyya. asantiyā āpattiyā tuṇhī bhavitabbaṃ.

tuṇhībhāvena kho pan' āyasmante parisuddhā ti vedissāmi.

yathā kho pana paccekapuṭṭhassa veyyākaraṇaṃ hoti, evam evaṃ[5] evarūpāya parisāya yāvatatiyaṃ anusāvitaṃ[6] hoti.

yo pana bhikkhu yāvatatiyaṃ anusāviyamāne[7] saramāno santiṃ āpattiṃ n' āvikareyya, sampajānamusāvād' assa hoti. sampajānamusāvādo kho pan' āyasmanto antarāyiko dhammo vutto Bhagavatā.

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[1] Ñā: pāṭi-

[2] Ñā, pp. 55, 57, 59, has a different text

[3] Ñā omits titles throughout.

[4] Ñā, S[e]: -ṇṇ- (throughout)

[5] Vin E[e]: eva

[6] Vin E[e], Ñā: -ss-

[7] Vin E[e], Ñā: -ss-

bhikkhus who are guilty of] the same offences; and there are no individuals who are to be avoided. This is called the appropriate time.

Having finished the preliminary works and duties, with the permission of the united bhikkhu saṅgha, which has confessed its offences, I shall make an undertaking to recite the Pātimokkha.[1]

B. The recitation of the introduction

Reverend sir, let the saṅgha hear me. Today is the uposatha of the fifteenth day. If the proper time has come for the saṅgha, the saṅgha should carry out the uposatha, it should recite the Pātimokkha.

What is the preliminary duty for the saṅgha? Venerable sirs, you should announce [your] purity. I shall recite the Pātimokkha.

Let all of us being [present] listen to it carefully; let us pay attention. For whom there may be an offence, he should reveal it.

There being no offence, silence is to be kept. I shall know by their silence that the venerable ones are pure.

As there is an answer for one questioned individually, so it is proclaimed up to the third time in such an assembly [as this].

But if any bhikkhu, when it is being proclaimed up to the third time, on remembering it should not reveal an offence which exists, it is a conscious lie for him. Venerable sirs, a conscious lie has been pronounced by the Bhagavant to be an obstructing matter.

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[1]See above, p. lii, n. 3.

tasmā saramānena bhikkhunā āpannena visuddhāpekkhena santī āpatti āvikātabbā. āvikatā hi 'ssa phāsu hoti.

[Vin I 102,33–103,11]

[1]uddiṭṭhaṃ kho āyasmanto nidānaṃ. tatth' āyasmante pucchāmi kacci 'ttha parisuddhā? dutiyam pi pucchāmi kacci 'ttha parisuddhā? tatiyam pi pucchāmi kacci 'ttha parisuddhā? parisuddh' etth' āyasmanto, tasmā tuṇhī, evam etaṃ dhārayāmī ti.[1]

nidānam niṭṭhitaṃ.[2]

[1–1]Ñā omits; S^e puts in parentheses and notes that it is in the Chaṭṭhasaṅgāyana edition

[2]Ñā, S^e: nidānuddeso niṭṭhito; Phye: nidānuddeso paṭhamo.

Therefore any offence which exists is to be revealed by a bhikkhu who, having committed an offence, remembers it and looks for purification. When revealed, it is good for him.

Recited, venerable sirs, is the introduction.

Herein I ask the venerable ones: Are you pure in this? A second time I ask: Are you pure in this? A third time I ask: Are you pure in this? The venerable ones are pure in this, therefore they are silent. Thus I record it.

The introduction is finished.

C. pārājikuddeso[1]

tatr' ime cattāro pārājikā dhammā uddesaṃ āgacchanti.

methunadhammasikkhāpadaṃ[2]

1. yo pana bhikkhu bhikkhūnaṃ sikkhāsājīvasamāpanno sikkhaṃ appaccakkhāya[3] dubbalyaṃ anāvikatvā methunaṃ dhammaṃ paṭiseveyya antamaso tiracchānagatāya pi, pārājiko hoti asaṃvāso. [Vin III 23,33–36]

adinnādānasikkhāpadaṃ

2. yo pana bhikkhu gāmā vā araññā vā adinnaṃ theyyasaṅkhātaṃ ādiyeyya yathārūpe adinnādāne rājāno coraṃ gahetvā haneyyuṃ vā bandheyyuṃ vā pabbājeyyuṃ vā coro 'si, bālo 'si, mūḷho[4] 'si, theno 'sī ti, tathārūpaṃ bhikkhu adinnaṃ ādiyamāno, ayaṃ pi pārājiko hoti asaṃvāso. [Vin III 46,16–20]

manussaviggahasikkhāpadaṃ

3. yo pana bhikkhu sañcicca manussaviggahaṃ jīvitā voropeyya satthahārakaṃ vāssa pariyeseyya maraṇavaṇṇaṃ vā saṃvaṇṇeyya maraṇāya vā samādapeyya ambho purisa kiṃ tuyh' iminā pāpakena dujjīvitena? mataṃ te jīvitā seyyo ti, iti cittamano cittasaṅkappo anekapariyāyena maraṇavaṇṇaṃ vā saṃvaṇṇeyya maraṇāya vā samādapeyya, ayaṃ pi pārājiko hoti asaṃvāso. [Vin III 73,10–16]

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[1] Ñā omits

[2] Ñā omits titles of rules throughout

[3] Vin E[e]: āpa-

[4] Ñā: muḷho

C. The recitation of the [rules entailing] defeat

Herein these four matters entailing defeat come up for recitation.

The rule about sexual intercourse

1. Whatever bhikkhu, [who has] undertaken the training and the way of life of the bhikkhus, having neither renounced the training nor declared his weakness, should engage in sexual intercourse even with a female animal, he becomes defeated, not in communion.

The rule about taking what is not given

2. Whatever bhikkhu should take away from a village or from a forest what is not given in a way which is called theft, in such manner of taking what is not given that kings, having arrested a robber, would beat or would bind or would expel him, [saying], "You are a robber, you are a fool, you are stupid, you are a thief," the bhikkhu taking anything of such a nature that is not given, he too becomes defeated, not in communion.

The rule about a human being

3. Whatever bhikkhu should intentionally deprive a human being of life, or seek a [life-]taking weapon for him, or should utter praise of death, or should urge him towards death [saying], "Good man, what use to you is this miserable life? Death is better for you than life," having such thoughts in mind and such intentions in mind, in many ways should utter praise of death, or should urge him towards death, he too becomes defeated, not in communion.

uttarimanussadhammasikkhāpadaṃ

4. yo pana bhikkhu anabhijānaṃ uttarimanussadhammaṃ attūpanāyikaṃ alamariyañāṇadassanaṃ samudācareyya iti jānāmi, iti passāmī ti, tato aparena samayena samanuggāhīyamāno[1] vā asamanuggāhīyamāno[2] vā āpanno visuddhāpekkho evaṃ vadeyya ajānam evaṃ āvuso avacaṃ jānāmi, apassaṃ passāmi, tucchaṃ musā vilapin ti, aññatra adhimānā, ayaṃ pi pārājiko hoti asaṃvāso. [Vin III 91,19–25]

uddiṭṭhā kho āyasmanto cattāro pārājikā dhammā, yesaṃ bhikkhu aññataraṃ vā aññataraṃ vā āpajjitvā na labhati bhikkhūhi saddhiṃ saṃvāsaṃ, yathā pure tathā pacchā, pārājiko hoti asaṃvāso.

tatth' āyasmante pucchāmi kacci 'ttha parisuddhā? dutiyam pi pucchāmi kacci 'ttha parisuddhā? tatiyam pi pucchāmi kacci 'ttha parisuddhā? parisuddh' etth' āyasmanto, tasmā tuṇhī, evam etaṃ dhārayāmī[3] ti. [Vin III 109,21–27]

pārājikaṃ niṭṭhitaṃ.[4]

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[1] Vin E^e, C^e, S^e: -hi-

[2] Vin E^e, C^e, S^e: -hi-

[3] Ñā: -mi (omits ti)

[4] Ñā: pārājikuddeso niṭṭhito; S^e: pārājikā dhammā niṭṭhitā; Phyc: pārājikuddeso dutiyo.

The rule about a superhuman state

4. Whatever bhikkhu should, while not knowing [for certain], boast a superhuman state, knowledge and insight deserving the name "noble", as being present in himself, [saying], "I know thus, I see thus," then afterwards on another occasion should, whether being examined or not being examined, having committed the offence and looking for purification, say thus, "Friend, not knowing, I said, 'I know': not seeing, I said, 'I see': I spoke falsely, lying," other than from an overestimation [of himself], he too becomes defeated, not in communion.

Recited, venerable sirs, are the four matters entailing defeat. If a bhikkhu has committed one or other of these offences, he is no longer allowed [to live in] communion with bhikkhus; as [he was] before [ordination] so [he is] after [the confession of the offence]; he becomes defeated, not in communion.

Herein I ask the venerable ones: Are you pure in this? A second time I ask: Are you pure in this? A third time I ask: Are you pure in this? The venerable ones are pure in this, therefore they are silent. Thus I record it.

The defeat section is finished.

D. saṅghādisesuddeso

ime kho pan' āyasmanto terasa saṅghādisesā dhammā uddesaṃ āgacchanti. [Vin III 110,1*f.*]

sukkavissaṭṭhisikkāpadaṃ

1. sañcetanikā sukkavissaṭṭhi[1] aññatra supinantā saṅghādiseso. [Vin III 112,17*f.*]

kāyasaṃsaggasikkhāpadaṃ

2. yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmena saddhiṃ kāyasaṃsaggaṃ samāpajjeyya hatthaggāhaṃ[2] vā veṇiggāhaṃ[3] vā aññatarassa vā aññatarassa vā aṅgassa parāmasanaṃ, saṅghādiseso. [Vin III 120,33–36]

duṭṭhullavācāsikkhāpadaṃ

3. yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmaṃ duṭṭhullāhi vācāhi obhāseyya yathā taṃ yuvā yuvatiṃ methunupasaṃhitāhi,[4] saṅghādiseso. [Vin III 128,21*ff.*]

attakāmapāricariyasikkhāpadaṃ

4. yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmassa santike attakāmapāricariyāya vaṇṇaṃ bhāseyya etad aggaṃ bhagini pāricariyānaṃ yā mādisaṃ sīlavantaṃ kalyāṇadhammaṃ brahmacāriṃ etena dhammena paricareyyā[5] ti methunupasaṃhitena,[6] saṅghādiseso. [Vin III 133,12–16]

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[1] Vin E^e, Ñā: -s-

[2] Vin E^e, Ñā, S^e: -g-

[3] Vin E^e, Ñā, S^e: -g-

[4] Ñā: -nū-

[5] Ñā: pā-

[6] Ñā: -nū-

C. The recitation of the saṅghādisesa [rules]

Now, venerable sirs, these thirteen matters entailing a formal meeting of the saṅgha come up for recitation.

The rule about the emission of semen

1. Intentional emission of semen, other than in a dream, entails a formal meeting of the saṅgha.

The rule about bodily contact

2. If any bhikkhu should, beset [by passion], with perverted mind, engage in bodily contact with a woman or in holding of hands or holding of locks of hair or touching this or that limb, this entails a formal meeting of the saṅgha.

The rule about lewd words

3. If any bhikkhu should, beset [by passion], with perverted mind, address a woman with lewd words, as a young man [addresses] a young girl [with words] alluding to sexual intercourse, this entails a formal meeting of the saṅgha.

The rule about one's own sexual pleasure

4. If any bhikkhu should, beset [by passion], with perverted mind, in the presence of a woman, speak in praise of ministering to his own sensual pleasure, [saying], "Sister, this is the highest of ministries, [namely] if any [woman] should minister with this act to one like me, virtuous, of noble nature, a liver of the holy life," [with an utterance] alluding to sexual intercourse, this entails a formal meeting of the saṅgha.

sañcarittasikkhāpadaṃ

5. yo pana bhikkhu sañcarittaṃ samāpajjeyya itthiyā vā purisamatiṃ, purisassa vā itthimatiṃ,[1] jāyattane vā jārattane vā, antamaso taṅkhaṇikāya pi, saṅghādiseso. [Vin III 139,7*ff.*]

kuṭikārasikkhāpadaṃ

6. saññācikāya pana bhikkhunā kuṭiṃ kārayamānena assāmikaṃ attuddesaṃ pamāṇikā kāretabbā. tatr' idaṃ pamāṇaṃ: dīghaso dvādasa vidatthiyo sugatavidatthiyā, tiriyaṃ satt' antarā. bhikkhū abhinetabbā vatthudesanāya, tehi bhikkhūhi vatthu[2] desetabbaṃ anārambhaṃ saparikkamanaṃ. sārambhe ce bhikkhu vatthusmiṃ aparikkamane saññācikāya kuṭiṃ kāreyya bhikkhū vā anabhineyya vatthudesanāya, pamāṇaṃ vā atikkāmeyya, saṅghādiseso. [Vin III 149,10–18]

vihārakārasikkhāpadaṃ

7. mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena sassāmikaṃ attuddesaṃ bhikkhū abhinetabbā vatthudesanāya. tehi bhikkhūhi vatthu[3] desetabbaṃ anārambhaṃ saparikkamanaṃ. sārambhe ce bhikkhu vatthusmiṃ aparikkamane mahallakaṃ vihāraṃ kāreyya, bhikkhū vā anabhineyya vatthudesanāya, saṅghādiseso. [Vin III 156,15–20]

duṭṭhadosasikkhāpadaṃ

8. yo pana bhikkhu bhikkhuṃ duṭṭho doso appatīto amūlakena pārājikena dhammena anuddhaṃseyya app eva nāma naṃ imamhā brahmacariyā cāveyyan ti, tato aparena

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[1] Ñā, S^e: itthī- (but S^e has *itthi-* in the Bhikkhunī-pātimokkha)

[2] Vin E^e, Ñā, S^e: -uṃ

[3] Vin E^e, Ñā, S^e: -uṃ

The rule about acting as a go-between

5. If any bhikkhu should act as a go-between, [conveying] either a man's intentions to a woman or a woman's intentions to a man in respect of being a wife or being a paramour [or] even being a temporary [wife], this entails a formal meeting of the saṅgha.

The rule about making a hut

6. When a bhikkhu by his own begging is having a hut made, without a [lay] owner, [that is] intended for himself, it must be made according to the [prescribed] measurements. Herein these are the measurements: in length, twelve spans of the sugata span; in width, seven [spans] inside. Bhikkhus are to be brought to appoint the site. By those bhikkhus a site not involving harm [to living creatures] is to be appointed with a space around it. If a bhikkhu by his own begging should have a hut made on a site involving harm with no space around it, or if he should not bring bhikkhus to appoint the site, or if he should exceed the [prescribed] measurements, this entails a formal meeting of the saṅgha.

The rule about building a dwelling place

7. When a bhikkhu is having a large dwelling place made, with a [lay] owner [to build and give it], [that is] intended for himself, bhikkhus are to be brought to appoint the site. By those bhikkhus a site not involving harm [to living creatures] is to be appointed with a space around it. If a bhikkhu should have a large dwelling place made on a site involving harm with no space around it, or if he should not bring bhikkhus to appoint the site, this entails a formal meeting of the saṅgha.

The rule about being corrupted and corrupting

8. Whatever bhikkhu should, being corrupted, corrupting, displeased, accuse a bhikkhu of an unfounded matter entailing defeat, [thinking], "Perhaps I may make him fall from this holy life," [and] then on another occasion being

samayena samanuggāhīyamāno[1] vā asamanuggāhīyamāno vā amūlakañ c' eva taṃ adhikaraṇaṃ hoti, bhikkhu ca dosaṃ patiṭṭhāti, saṅghādiseso. [Vin III 163,21–26]

aññabhāgiyasikkhāpadaṃ

9. yo pana bhikkhu bhikkhuṃ duṭṭho doso appatīto aññabhāgiyassa adhikaraṇassa kiñci desaṃ lesamattaṃ upādāya pārājikena dhammena anuddhaṃseyya app eva nāma naṃ imamhā brahmacariyā cāveyyan ti, tato aparena samayena samanuggāhīyamāno vā asamanuggāhīyamāno vā aññabhāgiyañ c' eva taṃ adhikaraṇaṃ hoti, koci deso lesamatto upādinno. bhikkhu ca dosaṃ patiṭṭhāti, saṅghādiseso. [Vin III 167,38–68,6]

saṅghabhedasikkhāpadaṃ

10. yo pana bhikkhu samaggassa saṅghassa bhedāya parakkameyya, bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggayha tiṭṭheyya, so bhikkhu bhikkhūhi evam assa vacanīyo māyasmā[2] samaggassa saṅghassa bhedāya parakkami, bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggayha aṭṭhāsi, samet' āyasmā saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī ti. evañ ca so bhikkhu bhikkhūhi vuccamāno tath' eva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya. yāvatatiyañ ce samanubhāsiyamāno taṃ paṭinissajjeyya, icc etaṃ kusalaṃ. no ce paṭinissajjeyya, saṅghādiseso. [Vin III 172,31–73,4]

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[1] Vin E[e], Ñā, S[e] throughout: -hi-

[2] Ñā, S[e]: mā āyas-

questioned or not being questioned, that legal process turns out to be unfounded, and the bhikkhu admits to corruption, this entails a formal meeting of the saṅgha.

The rule about belonging to another class

9. Whatever bhikkhu should, being corrupted, corrupting, displeased, accuse a bhikkhu of a matter entailing defeat, taking merely as a pretext some point of a legal process connected with another class, [thinking], "Perhaps I may make him fall from this holy life," [and] then on another occasion being questioned or not being questioned, that legal process turns out to be connected with another class, [and] some point has been taken merely as a pretext, and the bhikkhu admits to corruption, this entails a formal meeting of the saṅgha.

The rule about schism in the saṅgha

10. Should any bhikkhu attempt to cause schism in a united saṅgha or should he persist having undertaken and having taken up a legal process conducive to schism, that bhikkhu is to be spoken to by the bhikkhus thus, "Do not, venerable sir, attempt to cause schism in a united saṅgha; do not persist having undertaken and having taken up a legal process conducive to schism. Let the venerable one be at peace with the saṅgha: for the saṅgha, united, in agreement, not disputing, having a united recitation [of the Pātimokkha, etc.], lives comfortably." And should that bhikkhu, being spoken to thus by the bhikkhus, persist in the same way [as before], that bhikkhu is to be admonished by the bhikkhus up to the third time to give up that [course of action]. If, being admonished up to the third time, he should give it up, that is good. If he should not give it up, this entails a formal meeting of the saṅgha.

bhedānuvattakasikkhāpadaṃ

11. tass' eva kho pana bhikkhussa bhikkhū honti anuvattakā vaggavādakā eko vā dve vā tayo vā, te evaṃ vadeyyuṃ māyasmanto[1] etaṃ bhikkhuṃ kiñci avacuttha, dhammavādī c' eso bhikkhu, vinayavādī c' eso bhikkhu, amhākañ c' eso bhikkhu chandañ ca ruciñ ca ādāya voharati, jānāti, no bhāsati, amhākam p' etaṃ khamatī ti. te bhikkhū bhikkhūhi evam assu vacanīyā māyasmanto evaṃ avacuttha, na c' eso bhikkhu dhammavādī, na c' eso bhikkhu vinayavādī, māyasmantānam pi saṅghabhedo rucittha,[2] samet' āyasmantānaṃ saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī ti. evañ ca te bhikkhū bhikkhūhi vuccamānā tath' eva paggaṇheyyuṃ, te bhikkhū bhikkhūhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya. yāvatatiyañ ce samanubhāsiyamānā taṃ paṭinissajjeyyuṃ, icc etaṃ kusalaṃ. no ce paṭinissajjeyyuṃ, saṅghādiseso. [Vin III 175,14–28]

dubbacasikkhāpadaṃ

12. bhikkhu pan' eva dubbacajātiko hoti, uddesapariyāpannesu sikkhāpadesu bhikkhūhi sahadhammikaṃ vuccamāno attānaṃ avacanīyaṃ karoti mā maṃ āyasmanto kiñci avacuttha kalyāṇaṃ vā pāpakaṃ vā, aham p' āyasmante na kiñci vakkhāmi kalyāṇaṃ vā pāpakaṃ vā, viramath' āyasmanto mama vacanāyā ti. so bhikkhu bhikkhūhi evam assa vacanīyo māyasmā attānaṃ avacanīyaṃ akāsi, vacanīyaṃ ev'[3] āyasmā attānaṃ karotu, āyasmā pi bhikkhū vadetu saha dhammena, bhikkhū pi āyasmantaṃ vakkhanti saha dhammena, evaṃ saṃvaddhā hi tassa Bhagavato parisā

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[1] Ñā, S[e] throughout: mā āyas-

[2] Ñā: ruci-

[3] Vin E[e], Ñā, S[e]: eva

The rule about siding with schism

11. [It may be that] there are bhikkhus who are followers of that same bhikkhu, who take his part, one or two or three. They may say thus, "Do not, venerable sirs, say anything to that bhikkhu; that bhikkhu is a speaker of Dhamma, and that bhikkhu is a speaker of Vinaya, and that bhikkhu speaks in accordance with our desire and choice; he knows us and speaks [with us], and that suits us." Those bhikkhus are to be spoken to by the bhikkhus thus, "Do not, venerable sirs, speak thus; for that bhikkhu is neither a speaker of Dhamma nor a speaker of Vinaya. May schism in the saṅgha not seem good to the venerable ones too. Let the venerable ones be at peace with the saṅgha; for the saṅgha, united, in agreement, not disputing, having a united recitation [of the Pātimokkha, etc.], lives comfortably." And should those bhikkhus, being spoken to thus by the bhikkhus, persist in the same way [as before], those bhikkhus are be admonished by the bhikkhus up to the third time to give up that [course of action]. If, being admonished up to the third time, they should give it up, that is good. If they should not give it up, this entails a formal meeting of the saṅgha.

The rule about being difficult to speak to

12. [It may be that] a bhikkhu is naturally difficult to speak to, and when spoken to in accordance with the law by bhikkhus in respect of the rules of training included in the recitation, he makes himself unadmonishable, [saying], "Do not, venerable sirs, say anything at all to me, either good or bad; and I too shall not say anything at all to the venerable ones, either good or bad. Refrain, venerable sirs, from speaking to me." That bhikkhu is to be spoken to by the bhikkhus thus, "Venerable sir, do not make yourself unadmonishable, rather let the venerable one make himself admonishable. Let the venerable one speak in accordance with the law to the bhikkhus, and the bhikkhus will speak in

yad idaṃ aññamaññavacanena aññamaññavuṭṭhāpanenā ti. evañ ca so bhikkhu bhikkhūhi vuccamāno tath' eva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya. yāvatatiyañ ce samanubhāsiyamāno taṃ paṭinissajjeyya, icc etaṃ kusalaṃ. no ce paṭinissajjeyya, saṅghādiseso. [Vin III 178,3-18]

kuladūsakasikkhāpadaṃ

13. bhikkhu pan' eva aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati kuladūsako pāpasamācāro, tassa kho pāpakā samācārā dissanti c' eva suyyanti ca, kulāni ca tena duṭṭhāni dissanti c' eva suyyanti ca. so bhikkhu bhikkhūhi evam assa vacanīyo āyasmā[1] kho kuladūsako pāpasamācāro, āyasmato kho pāpakā samācārā dissanti c' eva suyyanti ca, kulāni c' āyasmatā duṭṭhāni dissanti c' eva suyyanti ca. pakkamat' āyasmā imamhā āvāsā, alan te idhavāsenā ti. evañ ca so bhikkhu bhikkhūhi vuccamāno te bhikkhū evaṃ vadeyya chandagāmino ca bhikkhū, dosagāmino ca bhikkhū, mohagāmino ca bhikkhū, bhayagāmino ca bhikkhū, tādisikāya āpattiyā ekaccaṃ pabbājenti, ekaccaṃ na pabbājentī ti. so bhikkhu bhikkhūhi evam assa vacanīyo māyasmā[2] evaṃ avaca, na ca bhikkhū chandagāmino, na ca bhikkhū dosagāmino, na ca bhikkhū mohagāmino, na ca bhikkhū bhayagāmino, āyasmā kho kuladūsako pāpasamācāro, āyasmato kho pāpakā samācārā dissanti c' eva suyyanti ca, kulāni c' āyasmatā duṭṭhāni dissanti c' eva suyyanti ca. pakkamat' āyasmā imamhā āvāsā, alan te idhavāsenā ti. evañ ca so bhikkhu bhikkhūhi vuccamāno tath' eva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya. yāvatatiyañ ce samanubhāsiyamāno taṃ paṭinissajjeyya, icc etaṃ kusalaṃ. no ce paṭinissajjeyya, saṅghādiseso. [Vin III 184,9-32]

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[1] Ñā: ayas- [*sic*]

[2] Ñā, Se: mā āyas-

accordance with the law to the venerable one; for the Bhagavant's assembly has come to growth thus, that is to say by speaking to one another [and] by urging one another to abstain [from wrong doing]." And should that bhikkhu, being spoken to thus by the bhikkhus, persist in the same way [as before], that bhikkhu is to be admonished by the bhikkhus up to the third time to give up that [course of action]. If, being admonished up to the third time, he should give it up, that is good. If he should not give it up, this entails a formal meeting of the saṅgha.

The rule about a corrupter of families

13. [It may be that] a bhikkhu [who is] a corrupter of families [and] of bad behaviour lives in dependence on some village or town, his bad behaviour is seen and heard about, and families corrupted by him are seen and heard about. That bhikkhu is to be spoken to by the bhikkhus thus, "The venerable one is a corrupter of families [and] of bad behaviour. The venerable one's bad behaviour is seen and heard about, and families corrupted by the venerable one are seen and heard about. Let the venerable one depart from this abode. You have lived here long enough." And should that bhikkhu, being spoken to thus by the bhikkhus, say to those bhikkhus, "The bhikkhus are going [wrong] from desire and the bhikkhus are going [wrong] from hatred and the bhikkhus are going [wrong] from stupidity and the bhikkhus are going [wrong] from fear. Because of the same offence they banish one and do not banish another," that bhikkhu is to be spoken to by the bhikkhus thus, "Do not, venerable sir, speak thus. The bhikkhus are not going [wrong] from desire nor going [wrong] from hatred nor going [wrong] from stupidity nor going [wrong] from fear. The venerable one is a corrupter of families [and] of bad behaviour. The venerable one's bad behaviour is seen and heard about, and families corrupted by the venerable one are seen and heard about. Let the venerable

uddiṭṭhā kho āyasmanto terasa saṅghādisesā dhammā, nava paṭhamāpattikā, cattāro yāvatatiyakā. yesaṃ bhikkhu aññataraṃ vā aññataraṃ vā āpajjitvā yāvatīhaṃ[1] jānaṃ paṭicchādeti, tāvatīhaṃ[2] tena bhikkhunā akāmā parivatthabbaṃ. parivutthaparivāsena bhikkhunā uttari[3] chārattaṃ bhikkhumānattāya paṭipajjitabbaṃ, ciṇṇamānatto bhikkhu yattha siyā vīsatigaṇo bhikkhusaṅgho, tattha so bhikkhu abbhetabbo. ekena pi ce ūno vīsatigaṇo bhikkhusaṅgho taṃ bhikkhuṃ abbheyya, so ca bhikkhu anabbhito, te ca bhikkhū gārayhā. ayaṃ tattha sāmīci.

tatth' āyasmante pucchāmi kacci 'ttha parisuddhā? dutiyam pi pucchāmi kacci 'ttha parisuddhā? tatiyam pi pucchāmi kacci 'ttha parisuddhā? parisuddh' etth' āyasmanto, tasmā tuṇhī, evam etaṃ dhārayāmī[4] ti. [Vin III 186,11–23]

saṅghādiseso niṭṭhito.[5]

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[1] Vin E[e], Ñā, S[e]: -ti-

[2] Vin E[e], S[e]: -ti-

[3] Vin E[e], Ñā, S[e]: -riṃ

[4] Ñā: -mi (omits ti)

[5] S[e]: saṃghādisesā dhammā niṭṭhitā: Phyc: saṃghādisesuddeso tatiyo.

one depart from this abode. You have lived here long enough." And should that bhikkhu being spoken to thus by the bhikkhus, persist in the same way [as before], that bhikkhu is to be admonished by the bhikkhus up to the third time to give up that [course of action]. If, being admonished up to the third time, he should give it up, that is good; if he should not give it up, this entails a formal meeting of the saṅgha.

Recited, venerable sirs, are the thirteen matters entailing a formal meeting of the saṅgha, nine being offences at once and four after the third [admonition]. If a bhikkhu has committed one or other of these offences, he is to live on probation against his will for as many days as he knowingly concealed [the offence]. When the bhikkhu has finished the probation, the six-night penance for bhikkhus is to be undertaken in addition. When the bhikkhu has completed the penance, he is to be reinstated where there may be a bhikkhu saṅgha comprising a group of twenty. If a bhikkhu saṅgha comprising a group of even one less than twenty should reinstate that bhikkhu, that bhikkhu is not reinstated and those bhikkhus are censurable. This is the proper course here.

Herein I ask the venerable ones: Are you pure in this? A second time I ask: Are you pure in this? A third time I ask: Are you pure in this? The venerable ones are pure in this; therefore they are silent. Thus I record it.

The saṅghādisesa section is finished.

E. aniyatuddeso

ime kho pan' āyasmanto dve aniyatā dhammā uddesaṃ āgacchanti. [Vin III 187.1f.]

paṭhama-aniyatasikkhāpadaṃ

1. yo pana bhikkhu mātugāmena saddhiṃ eko ekāya raho paṭicchanne āsane alaṅkammaniye[1] nisajjaṃ kappeyya, tam enaṃ saddheyyavacasā[2] upāsikā disvā tiṇṇaṃ dhammānaṃ aññatarena vadeyya pārājikena vā saṅghādisesena vā pācittiyena vā. nisajjaṃ bhikkhu paṭijānamāno tiṇṇaṃ dhammānaṃ aññatarena kāretabbo pārājikena vā saṅghādisesena vā pācittiyena vā. yena vā sā saddheyyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo. ayaṃ dhammo aniyato. [Vin III 188.17–24]

dutiya-aniyatasikkhāpadaṃ

2. na h' eva kho pana paṭicchannaṃ āsanaṃ hoti nālaṅkammaniyaṃ,[3] alañ ca kho hoti mātugāmaṃ duṭṭhullāhi vācāhi obhāsituṃ. yo pana bhikkhu tathārūpe āsane mātugāmena saddhiṃ eko ekāya raho nisajjaṃ kappeyya, tam enaṃ saddheyyavacasā upāsikā disvā dvinnaṃ dhammānaṃ aññatarena vadeyya saṅghādisesena vā pācittiyena vā. nisajjaṃ bhikkhu paṭijānamāno dvinnaṃ dhammānaṃ aññatarena kāretabbo saṅghādisesena vā pācittiyena[4] vā. yena vā sā saddheyyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo. ayam pi dhammo aniyato. [Vin III 191.27–92.2]

[1] Vin E[e]: -ṇi-
[2] Ñā: -y- [*sic*]
[3] Vin E[e]: -ṇi-
[4] Ñā: pa- [*sic*]

E. The recitation of the indefinite [rules]

Now, venerable sirs, these two indefinite matters come up for recitation.

The first indefinite rule

1. Whatever bhikkhu should take a seat with a woman, one man with one woman privately, on a screened seat convenient enough [for sexual intercourse], [then] a female lay follower whose word can be trusted, having seen him, should speak in accordance with one or other of three matters, [namely] defeat or entailing a formal meeting of the saṅgha or expiation. The bhikkhu, acknowledging that he was sitting [there], is to be dealt with in accordance with one or other of three matters, [namely] defeat or entailing a formal meeting of the saṅgha or expiation. Or [if he does not acknowledge it] that bhikkhu is to be dealt with in accordance with whatever that female lay follower whose word can be trusted should say. This matter is indefinite.

The second indefinite rule

2. [It may be that] the seat is not screened [or] convenient enough [for sexual intercourse], but it is convenient for addressing a woman with lewd words. Whatever bhikkhu should take a seat with a woman, one man with one woman privately, on such a seat, [then] a female lay follower whose word can be trusted, having seen him, should speak in accordance with one of two matters, [namely] entailing a formal meeting of the saṅgha or expiation. The bhikkhu, acknowledging that he was sitting [there], is to be dealt with in accordance with one of two matters, [namely] entailing a formal meeting of the saṅgha or expiation. Or [if he does not acknowledge it] that bhikkhu is to be dealt with in accordance with whatever that female lay follower

uddiṭṭhā kho āyasmanto dve aniyatā dhammā.

tatth' āyasmante pucchāmi kacci 'ttha parisuddhā? dutiyam pi pucchāmi kacci 'ttha parisuddhā? tatiyam pi pucchāmi kacci 'ttha parisuddhā? parisuddh' etth' āyasmanto, tasmā tuṇhī, evam etaṃ dhārayāmī ti.[1] [Vin III 194,1–5]

aniyato niṭṭhito.[2]

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[1] Ñā: -mi (omits ti)

[2] Ñā: aniyatuddeso n.; S^e: aniyatā dhammā niṭṭhitā; Phye: aniyatuddeso catuttho.

whose word can be trusted should say. This matter also is indefinite.

Recited, venerable sirs, are the two indefinite matters.

Herein I ask the venerable ones: Are you pure in this? A second time I ask: Are you pure in this? A third time I ask: Are you pure in this? The venerable ones are pure in this; therefore they are silent. Thus I record it.

The section on indefinite [rules] is finished.

F. nissaggiyapācittiyā

ime kho pan' āyasmanto tiṃsa nissaggiyā pācittiyā dhammā uddesaṃ āgacchanti. [Vin III 195,1*f.*]

a. [kaṭhinavaggo][1]

kaṭhinasikkhāpadaṃ

1. niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kaṭhine dasāhaparamaṃ atirekacīvaraṃ dhāretabbaṃ. taṃ atikkāmayato nissaggiyaṃ pācittiyaṃ. [Vin III 196,9*ff.*]

udositasikkhāpadaṃ

2. niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kaṭhine ekarattaṃ pi ce bhikkhu ticīvarena vippavaseyya, aññatra bhikkhusammutiyā,[2] nissaggiyaṃ pācittiyaṃ. [Vin III 199,24*ff.*]

akālacīvarasikkhāpadaṃ

3. niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kaṭhine bhikkhuno pan' eva akālacīvaraṃ uppajjeyya, ākaṅkhamānena bhikkhunā paṭiggahetabbaṃ, paṭiggahetvā khippam eva kāretabbaṃ. no c' assa pāripūrī, māsaparaman tena bhikkhunā taṃ cīvaraṃ nikkhipitabbaṃ ūnassa pāripūriyā satiyā paccāsāya. tato ce uttari[3] nikkhipeyya satiyā pi paccāsāya, nissaggiyaṃ pācittiyaṃ. [Vin III 203,32–38]

purāṇacīvarasikkhāpadaṃ

4. yo pana bhikkhu aññātikāya bhikkhuniyā purāṇacīvaraṃ dhovāpeyya vā rajāpeyya vā ākoṭāpeyya vā, nissaggiyaṃ pācittiyaṃ. [Vin III 206,20*ff.*]

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[1] Sᵉ: cīvaravagga; other sources omit. Bᵉ has "kaṭhinavaggo" at the end.

[2] Ñā, Sᵉ: -mma-

[3] Vin Eᵉ, Ñā, Sᵉ: -iṃ

F. The expiation with forfeiture section

Now, venerable sirs, these thirty matters entailing expiation with forfeiture come up for recitation.

a. [The kaṭhina section]

The rule about the kaṭhina frame

1. The robe material having been used up, the kaṭhina frame having been removed by a bhikkhu, an extra robe is to be worn for ten days at the most. For one exceeding that, there is an offence entailing expiation with forfeiture.

The "storehouse" rule

2. The robe material having been used up, the kaṭhina frame having been removed by a bhikkhu, if any bhikkhu should live apart from the three robes, even for one night, other than with the agreement of the bhikkhus, there is an offence entailing expiation with forfeiture.

The rule about out-of-season robe material

3. The robe material having been used up, the kaṭhina frame having been removed by a bhikkhu, should out-of-season robe material accrue to a bhikkhu, it is to be accepted by the bhikkhu if he wishes. Having accepted it, it is to be made up quickly. But should it not be sufficient for him, that robe material is to be deposited by that bhikkhu for a month at most, there being expectation that the deficiency may be supplied. If he should deposit it for longer than that, even with there being expectation, there is an offence entailing expiation with forfeiture.

The rule about an old robe

4. If any bhikkhu should have an old robe washed or dyed or washed by beating by a bhikkhunī not related [to him], there is an offence entailing expiation with forfeiture.

cīvarapaṭiggahaṇasikkhāpadaṃ

5. yo pana bhikkhu aññātikāya bhikkhuniyā hatthato cīvaraṃ paṭigganheyya aññatra pārivattakā,[1] nissaggiyaṃ pācittiyaṃ. [Vin III 209,33*ff*.]

aññātakaviññattisikkhāpadaṃ

6. yo pana bhikkhu aññātakaṃ gahapatiṃ vā gahapatāniṃ vā cīvaraṃ viññāpeyya aññatra samayā, nissaggiyaṃ pācittiyaṃ. tatthāyaṃ samayo: acchinnacīvaro vā hoti bhikkhu, naṭṭhacīvaro vā. ayaṃ tattha samayo. [Vin III 212,28–31]

tatuttarisikkhāpadaṃ[2]

7. tañ ce aññātako gahapati vā gahapatānī vā bahūhi cīvarehi abhihaṭṭhuṃ pavāreyya, santaruttaraparamaṅ tena bhikkhunā tato cīvaraṃ sāditabbaṃ. tato ce uttari[3] sādiyeyya, nissaggiyaṃ pācittiyaṃ. [Vin III 214,19–22]

paṭhama-upakkhaṭasikkhāpadaṃ

8. bhikkhuṃ pan' eva uddissa aññātakassa gahapatissa vā gahapatāniyā vā cīvaracetāpanaṃ[4] upakkhaṭaṃ hoti iminā cīvaracetāpanena cīvaraṃ cetāpetvā itthannāmaṃ bhikkhuṃ cīvarena acchādessāmī ti. tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappaṃ āpajjeyya sādhu vata maṃ āyasmā iminā cīvaracetāpanena evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādehī ti, kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ. [Vin III 216,11–18]

[1] Ñā, Se: -ṭṭ-

[2] Se: -riṃ-

[3] Vin Ee, Ñā: -riṃ

[4] Vin Ee, Ñā, Se so; Be throughout: -nn-

The rule about accepting a robe

5. If any bhikkhu should accept a robe from the hand of a bhikkhunī not related [to him], other than in exchange, there is an offence entailing expiation with forfeiture.

The rule about asking someone not related

6. If any bhikkhu should ask for robe material from a householder or householder's wife, not related [to him], other than on the proper occasion, there is an offence entailing expiation with forfeiture. Herein this is the proper occasion: the bhikkhū has had a robe stolen or has lost a robe. This is the proper occasion here.

The rule about more than that

7. If a householder or householder's wife, not related [to the bhikkhu], should bring and invite him with many pieces of robe material, [only] robe material for at most an under robe and an upper robe is to be accepted therefrom by that bhikkhu. If he should accept more than that, there is an offence entailing expiation with forfeiture.

The first rule about laid by

8. [It may be that] by a householder or householder's wife, not related [to the bhikkhu], a robe fund has been laid by specifically for a bhikkhu, [thinking], "Having purchased a robe with this robe fund, I will dress the bhikkhu named so-and-so with a robe." If that bhikkhu should, having gone there without being previously invited, suggest an alternative in respect of the robe, [saying], "[It would be] truly venerable. one, having purchased this or that kind of robe with this robe fund, dress me [with that]," because of desire for a fine [robe], there is an offence entailing expiation with forfeiture.

dutiya-upakkhaṭasikkhāpadaṃ

9. bhikkhuṃ pan' eva uddissa ubhinnaṃ aññātakānaṃ gahapatīnaṃ vā gahapatānīnaṃ vā paccekacīvaracetāpanā[1] upakkhaṭāni[2] honti imehi mayaṃ paccekacīvaracetāpanehi[3] paccekacīvarāni cetāpetvā itthannāmaṃ bhikkhuṃ cīvarehi acchādessāmā ti. tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappaṃ āpajjeyya sādhu vata maṃ āyasmanto imehi paccekacīvaracetāpanehi evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādetha ubho va santā ekenā ti, kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ. [Vin III 218,30–38]

rājasikkhāpadaṃ

10. bhikkhuṃ pan' eva uddissa rājā vā rājabhoggo vā brāhmaṇo vā gahapatiko vā dūtena cīvaracetāpanaṃ pahiṇeyya iminā cīvaracetāpanena[4] cīvaraṃ cetāpetvā itthannāmaṃ bhikkhuṃ cīvarena acchādehī ti. so ce dūto taṃ bhikkhuṃ upasaṅkamitvā evaṃ vadeyya idaṃ kho bhante āyasmantaṃ uddissa cīvaracetāpanaṃ ābhataṃ, paṭigganhātu āyasmā cīvaracetāpanan ti, tena bhikkhunā so dūto evam assa vacanīyo na kho mayaṃ āvuso cīvaracetāpanaṃ paṭigganhāma, cīvarañ ca kho mayaṃ paṭigganhāma kālena kappiyan ti. so ce dūto taṃ bhikkhuṃ evaṃ vadeyya atthi pan' āyasmato koci veyyāvaccakaro ti. cīvaratthikena bhikkhave bhikkhunā veyyāvaccakaro

[1] Vin Eᵉ, Ñā, Sᵉ so: Bᵉ: -pannāni

[2] Vin Eᵉ, Ñā, Sᵉ: -ṭā

[3] Vin Eᵉ so, Ñā, Sᵉ; Bᵉ throughout: -pannehi

[4] Vin Eᵉ so, Ñā, Sᵉ; Bᵉ throughout: -pannena

The second rule about laid by

9. [It may be that] by two householders or householders' wives, not related [to the bhikkhu], individual robe funds have been laid by specifically for a bhikkhu [thinking], "Having purchased individual robes with these individual robe funds, we will dress the bhikkhu named so-and-so with robes." If that bhikkhu should, having gone there without being previously invited, suggest an alternative in respect of the robe. [saying], "[It would be] truly good. Venerable ones, having purchased this or that kind of robe with these individual robe funds, dress me, [the] two [of you] being [together], with one [robe]," because of desire for a fine [robe], there is an offence entailing expiation with forfeiture.

The rule about kings

10. A king or a king's officer or a brahman or a householder may send specifically for a bhikkhu a robe fund by a messenger, [saying], "Having purchased a robe with this robe fund, dress the bhikkhu named so-and-so with a robe." If that messenger, having approached that bhikkhu, should speak thus, "Reverend sir, this robe fund has been brought specifically for the venerable one; let the venerable one accept the robe fund," then that messenger is to be spoken to thus by that bhikkhu, "Friend, we do not accept the robe fund, but we accept a robe at the [proper] time, [if it is] allowable." If that messenger should say to that bhikkhu thus, "Has the venerable one a steward?," bhikkhus, a monastery attendant or a lay follower is to be indicated as a steward by the bhikkhu if he needs a robe, [saying], "Friend, this one is the bhikkhus' steward." If that messenger, having instructed the steward, having approached that bhikkhu should say thus, "Reverend sir, the steward whom the venerable one indicated has been instructed by me; let the venerable one approach him at the right time; he will dress you with a robe," then, bhikkhus, the steward may be prompted and reminded two or three times by the bhikkhu,

niddisitabbo ārāmiko vā upāsako vā eso kho āvuso bhikkhūnaṃ veyyāvaccakaro ti. so ce dūto taṃ veyyāvaccakaraṃ saññāpetvā taṃ bhikkhuṃ upasaṅkamitvā evaṃ vadeyya yaṃ kho bhante āyasmā veyyāvaccakaraṃ niddisi, saññatto so mayā, upasaṅkamat'[1] āyasmā kālena, cīvarena taṃ acchādessatī ti. cīvaratthikena bhikkhave bhikkhunā veyyāvaccakaro upasaṅkamitvā dvittikkhattuṃ codetabbo sāretabbo attho me āvuso cīvarenā ti. dvittikkhattuṃ codayamāno[2] sārayamāno[3] taṃ cīvaraṃ abhinipphādeyya, icc etaṃ kusalaṃ. no ce abhinipphādeyya, catukkhattuṃ pañcakkhattuṃ chakkhattuparamaṃ tuṇhībhūtena[4] uddissa ṭhātabbaṃ. catukkhattuṃ pañcakkhattuṃ chakkhattuparamaṃ tuṇhībhūto[5] uddissa tiṭṭhamāno taṃ cīvaraṃ abhinipphādeyya, icc etaṃ-kusalaṃ.[6] tato ce uttari[7] vāyamamāno taṃ cīvaraṃ abhinipphādeyya, nissaggiyaṃ pācittiyaṃ. no ce abhinipphādeyya, yat' assa cīvaracetāpanaṃ[8] ābhataṃ, tattha sāmaṃ vā gantabbaṃ, dūto vā pāhetabbo yaṃ kho tumhe āyasmanto bhikkhuṃ uddissa cīvaracetāpanaṃ[9] pahiṇittha, na tan tassa bhikkhuno kiñci atthaṃ anubhoti, yuñjant' āyasmanto sakaṃ, mā vo sakaṃ vinassā[10] ti. ayaṃ tattha sāmīcī. [Vin III 221,15–22,8]

kaṭhinavaggo paṭhamo[11]

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[1]Vin E[e], Ñā, S[e]: -matu

[2]Vin E[e]: codi-

[3]Vin E[e]: sāri-

[4]Vin E[e]: -hi-

[5]Vin E[e]: -hi-

[6]Ñā, S[e] add: no ce abhinipphādeyya

[7]Vin E[e], Ñā, S[e]: -riṃ

[8]Vin E[e], Ñā, S[e] so; B[e]: -pannaṃ

[9]Vin E[e], Ñā, S[e] so; B[e]: -pannaṃ

[10]Ñā, S[e]: -ssī

[11]Phye: civaravaggo paṭhamo.

having approached him, if he needs a robe, [saying], "Friend, I have need of a robe." If prompting and reminding two or three times he should succeed in obtaining that robe, that is good. If he should not succeed in obtaining it, he is to stand in silence for that purpose four times, five times, or six times at most. If on standing for that purpose four times, five times or six times at most he should succeed in obtaining that robe, that is good. [If he should not succeed in obtaining it in that way, but] if on making further efforts, he should succeed in obtaining that robe, then there is an offence entailing expiation with forfeiture. If he should not succeed in obtaining it, he is to go himself or send a messenger to the place from which the robe fund was brought to him [to say], "That robe fund that you, venerable sirs, sent specifically for a bhikkhu has provided no benefit at all for that bhikkhu. Let the venerable ones obtain what is theirs. May what is yours not be lost." This is the proper course here.

The robe section; the first

b. kosiyavaggo[1]

kosiyasikkhāpadaṃ

11. yo pana bhikkhu kosiyamissakaṃ santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ. [Vin III 224,24*f.*]

suddhakāḷakasikkhāpadaṃ

12. yo pana bhikkhu suddhakāḷakānaṃ eḷakalomānaṃ santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ. [Vin III 225,29*f.*]

dvebhāgasikkhāpadaṃ

13. navaṃ[2] pana bhikkhunā santhataṃ kārayamānena dve bhāgā suddhakāḷakānaṃ eḷakalomānaṃ ādātabbā, tatiyaṃ odātānaṃ, catutthaṃ gocariyānaṃ. anādā ce bhikkhu dve bhāge suddhakāḷakānaṃ eḷakalomānaṃ, tatiyaṃ odātānaṃ, catutthaṃ gocariyānaṃ, navaṃ santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ. [Vin III 226,23–28]

chabbassasikkhāpadaṃ

14. navaṃ[3] pana bhikkhunā santhataṃ kārāpetvā chabbassāni dhāretabbaṃ. orena ce channaṃ vassānaṃ taṃ santhataṃ vissajjetvā vā avissajjetvā vā aññaṃ navaṃ santhataṃ kārāpeyya aññatra bhikkhusammutiyā,[4] nissaggiyaṃ pācittiyaṃ. [Vin III 229,7–12]

nisīdanasanthatasikkhāpadaṃ

15. nisīdanasanthataṃ pana bhikkhunā kārayamānena purāṇasanthatassa sāmantā sugatavidatthi ādātabbā dubbaṇṇakaraṇāya. anādā[5] ce bhikkhu purāṇasanthatassa

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[1] S[e] so; other sources omit

[2] S[e] *v.l.*: nava

[3] S[e] *v.l.*: nava

[4] Ñā, S[e]: -mma-

[5] Ñā: ānāda [*sic*]

b. The section about silk

The rule about silk

11. If any bhikkhu should have a rug made mixed with silk, there is an offence entailing expiation with forfeiture.

The rule about pure black [sheep's wool]

12. If any bhikkhu should have a rug made of pure black sheep's wool, there is an offence entailing expiation with forfeiture.

The rule about two portions

13. When a bhikkhu is having a new rug made, two parts of pure black sheep's wool are to be taken, the third of white, the fourth of ruddy brown. If a bhikkhu should have a new rug made without taking two parts of pure black sheep's wool, the third of white, the fourth of ruddy brown, there is an offence entailing expiation with forfeiture.

The rule about six years

14. When a bhikkhu has had a new rug made, it is to be carried for six years. If the bhikkhu should have another new rug made within six years, whether having got rid of that rug or not, other than with the permission of the bhikkhus, there is an offence entailing expiation with forfeiture.

The rule about a sitting rug

15. When a bhikkhu is having a sitting rug made, [a piece] of an old rug a sugata span all round is to be taken in order to make it unsightly. If a bhikkhu should have a new sitting rug

sāmantā sugatavidatthiṃ navaṃ nisīdanasanthataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ. [Vin 232,12–16]

elakalomasikkhāpadaṃ

16. bhikkhuno pan' eva addhānamaggappaṭipannassa[1] eḷakalomāni uppajjeyyuṃ. ākaṅkhamānena bhikkhunā paṭiggahetabbāni, paṭiggahetvā tiyojanaparamaṃ sahatthā hāretabbāni[2] asante hārake. tato ce uttari[3] hareyya, asante pi hārake, nissaggiyaṃ pācittiyaṃ. [Vin III 233,30–34]

eḷakalomadhovāpanasikkhāpadaṃ

17. yo pana bhikkhu aññātikāya bhikkhuniyā eḷakalomāni dhovāpeyya vā rajāpeyya vā vijaṭāpeyya vā, nissaggiyaṃ pācittiyaṃ. [Vin III 235,27*ff.*]

rūpiyasikkhāpadaṃ

18. yo pana bhikkhu jātarūparajataṃ uggaṇheyya vā uggaṇhāpeyya vā upanikkhittaṃ vā sādiyeyya, nissaggiyaṃ pācittiyaṃ. [Vin III 237,36*ff.*]

rūpiyasaṃvohārasikkhāpadaṃ

19. yo pana bhikkhu nānappakārakaṃ rūpiyasaṃvohāraṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ. [Vin III 239,28*f.*]

kayavikkayasikkhāpadaṃ

20. yo pana bhikkhu nānappakārakaṃ kayavikkayaṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ. [Vin III 241,27*f.*]

kosiyavaggo dutiyo[4]

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[1] Vin Ee: -ggapa-

[2] Vin Ee, Ñā so; Be, Se: harita-

[3] Vin Ee, Ñā, Se: -riṃ

[4] Phye: eḷakalomavaggo dutiyo.

made without taking a [piece] of an old rug a sugata span all round, there is an offence entailing expiation with forfeiture.

The rule about sheep's wool

16. Should sheep's wool accrue to a bhikkhu when he has set out on a journey, it is to be accepted by the bhikkhu if he wishes. Having accepted it, it is to be carried [by him] with his own hand for three yojanas at most, there being no one to carry [it]. If he should carry it further than that, even though there is no one to carry [it], there is an offence entailing expiation with forfeiture.

The rule about having sheep's wool washed

17. If any bhikkhu should have sheep's wool washed or dyed or carded by a bhikkhunī not related [to him], there is an offence entailing expiation with forfeiture.

The rule about money

18. If any bhikkhu should either receive gold or silver or have it received, or accept it when deposited [for him], there is an offence entailing expiation with forfeiture.

The rule about money transactions

19. If any bhikkhu should engage in various kinds of money transactions, there is an offence entailing expiation with forfeiture.

The rule about buying and selling

20. If any bhikkhu should engage in various kinds of buying and selling, there is an offence entailing expiation with forfeiture.

The section about silk; the second

c. pattavaggo[1]

pattasikkhāpadaṃ

21. dasāhaparamaṃ atirekapatto dhāretabbo. taṃ atikkāmayato nissaggiyaṃ pācittiyaṃ. [Vin III 243,5*f.*]

ūnapañcabandhanasikkhāpadaṃ

22. yo pana bhikkhu ūnapañcabandhanena pattena aññaṃ navaṃ pattaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ. tena bhikkhunā so patto bhikkhuparisāya nissajjitabbo, yo ca tassā bhikkhuparisāya pattapariyanto, so[2] tassa bhikkhuno padātabbo ayan te bhikkhu patto yāva bhedanāya dhāretabbo ti. ayaṃ tattha sāmīci. [Vin III 246,10–15]

bhesajjasikkhāpadaṃ

23. yāni kho pana tāni gilānānaṃ bhikkhūnaṃ paṭisāyaniyāni bhesajjāni, seyyath' idaṃ:[3] sappi navanītaṃ telaṃ madhu phāṇitaṃ, tāni paṭiggahetvā sattāhaparamaṃ sannidhikārakaṃ paribhuñjitabbāni. taṃ atikkāmayato nissaggiyaṃ pācittiyaṃ. [Vin III 251,14–18]

vassikasāṭikasikkhāpadaṃ

24. māso seso gimhānan ti bhikkhunā vassikasāṭikacīvaraṃ pariyesitabbaṃ, addhamāso[4] seso gimhānan ti katvā nivāsetabbaṃ. orena ce māso seso gimhānan ti vassikasāṭikacīvaraṃ pariyeseyya, oren' addhamāso[5] seso gimhānan ti katvā nivāseyya, nissaggiyaṃ pācittiyaṃ. [Vin III 252,25–53,3]

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[1]Se so; other sources omit

[2]Ñā, Se add: ca

[3]Vin Ee, Ñā, Se: īdaṃ

[4]Ñā, Se: -ḍḍh-

[5]Ñā, Se: -ḍḍh-

c. The section about bowls

The rule about bowls

21. An extra bowl is to be kept for ten days at most. For one exceeding that, there is an offence entailing expiation with forfeiture.

The rule about less than five mends

22. If any bhikkhu should exchange a bowl with less than five mends for another new bowl, there is an offence entailing expiation with forfeiture. That [new] bowl is to be forfeited by that bhikkhu in the assembly of bhikkhus. And whichever is the last of the bowls of that assembly of bhikkhus is to be given to that bhikkhu [with the words], "Bhikkhu, this is your bowl; [it] is to be kept until it is broken." This is the proper course here.

The rule about medicines

23. There are medicines to be eaten by sick bhikkhus, namely, ghee, fresh butter, oil, honey, molasses. Having accepted them, they are to be used, storing them up for seven days at most. For one exceeding that, there is an offence entailing expiation with forfeiture.

The rule about rains robes

24. By a bhikkhu [thinking], "A month of the hot weather is left." material for a rains robe is to be sought. Having made it, it is to be worn [by him thinking], "Half a month of the hot weather is left." Should he seek material for a rains robe [thinking], "More than a month of the hot weather is left," and should he, having made, it wear it, [thinking], "More than half a month of the hot weather is left," there is an offence entailing expiation with forfeiture.

cīvara-acchindanasikkhāpadaṃ

25. yo pana bhikkhu bhikkhussa sāmaṃ cīvaraṃ datvā kupito anattamano acchindeyya vā acchindāpeyya vā, nissaggiyaṃ pācittiyaṃ. [Vin III 255,5*ff.*]

suttaviññattisikkhāpadaṃ

26. yo pana bhikkhu sāmaṃ suttaṃ viññāpetvā tantavāyehi cīvaraṃ vāyāpeyya, nissaggiyaṃ pācittiyaṃ. [Vin III 256,27*f.*]

mahāpesakārasikkhāpadaṃ

27. bhikkhuṃ pan' eva uddissa aññātako gahapati vā gahapatānī vā tantavāyehi cīvaraṃ vāyāpeyya. tatra ce so bhikkhu pubbe appavārito tantavāye upasaṅkamitvā cīvare vikappaṃ āpajjeyya idaṃ kho āvuso cīvaraṃ maṃ uddissa viyyati,[1] āyatañ ca karotha, vitthatañ ca, appitañ ca, suvītañ[2] ca, suppavāyitañ[3] ca, suvilekhitañ[4] ca, suvitacchitañ ca karotha, app eva nāma mayam[5] pi āyasmantānaṃ kiñcimattaṃ anupadajjeyyāmā ti. evañ ca so bhikkhu vatvā kiñcimattaṃ anupadajjeyya antamaso piṇḍapātamattaṃ pi, nissaggiyaṃ pācittiyaṃ. [Vin III 259,5–14]

accekacīvarasikkhāpadaṃ

28. dasāhānāgataṃ kattikatemāsipuṇṇamaṃ[6] bhikkhuno pan' eva accekacīvaraṃ uppajjeyya, accekaṃ maññamānena bhikkhunā paṭiggahetabbaṃ, paṭiggahetvā yāva cīvarakālasamayaṃ nikkhipitabbaṃ. tato ce uttari[7] nikkhipeyya, nissaggiyaṃ pācittiyaṃ. [Vin III 261,20–24]

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[1]Ñā, S^e: vīya-

[2]Ñā, S^e: -vi-

[3]Ñā: -p-

[4]Ñā: -kkh-

[5]Vin E^e: -yaṃ

[6]Vin E^e, S^e, Ñā so; B^e: -māsikapu-

[7]Vin E^e, Ñā, S^e: -riṃ

The rule about taking a robe away

25. If any bhikkhu should, having himself given a robe to a bhikkhu, [afterwards] being angry and displeased, take it away or have it taken away [from him], there is an offence entailing expiation with forfeiture.

The rule about asking for yarn

26. If any bhikkhu should, having himself asked for yarn, have it woven into robe material by weavers, there is an offence entailing expiation with forfeiture.

The longer rule about weavers

27. A householder or a householder's wife not related [to the bhikkhu] may have robe material woven by weavers specifically for a bhikkhu. If that bhikkhu, without being previously invited, having gone there to the weavers, should suggest an alternative, [saying], "Friends, this robe material is being woven specifically for me. Make it long and wide and firm and well woven and evenly woven and well scraped and well combed; then perhaps we might give you venerable ones a little something," and if after having spoken thus he should give a little something, even merely [the contents of] an alms bowl, there is an offence entailing expiation with forfeiture.

The rule about special robes

28. Should a special robe become available for a bhikkhu when the Kattika full moon [which comes at the end of the] three months [of the rainy season] has not come by ten days, it is to be received by that bhikkhu, thinking that it is special. Having received it, it is to be deposited until the robe-time occasion. If he should deposit it for longer than that, there is an offence entailing expiation with forfeiture.

sāsaṅkasikkhāpadaṃ

29. upavassaṃ kho pana kattikapuṇṇamaṃ yāni kho pana tāni āraññakāni senāsanāni sāsaṅkasammatāni sappaṭibhayāni tathārūpesu bhikkhu senāsanesu viharanto ākaṅkhamāno tiṇṇaṃ cīvarānaṃ aññataraṃ cīvaraṃ antaraghare nikkhipeyya, siyā ca tassa bhikkhuno kocid eva paccayo tena cīvarena vippavāsāya, chārattaparamaṃ tena bhikkhunā tena cīvarena vippavasitabbaṃ. tato ce uttari[1] vippavaseyya aññatra bhikkhusammutiyā,[2] nissaggiyaṃ pācittiyaṃ. [Vin III 263,19–27]

pariṇatasikkhāpadaṃ

30. yo pana bhikkhu jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ attano pariṇāmeyya, nissaggiyaṃ pācittiyaṃ. [Vin III 265,31*f.*]

pattavaggo tatiyo

uddiṭṭhā kho āyasmanto tiṃsa nissaggiyā pācittiyā dhammā.

tatth' āyasmante pucchāmi kacci 'ttha parisuddhā? dutiyam pi pucchāmi kacci 'ttha parisuddhā? tatiyam pi pucchāmi kacci 'ttha parisuddhā? parisuddh' etth' āyasmanto, tasmā tuṇhī, evaṃ etaṃ dhārayāmī[3] ti. [Vin III 266,31–35]

nissaggiyapācittiyā[4] niṭṭhitā.

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[1]Vin E[e], Ñā, S[e]: -riṃ

[2]Ñā: -mma-

[3]Ñā: -mi (omits ti)

[4]Ñā, S[e]: nissaggiyā pacittiyā dhammā

The rule about dangerous

29. When a bhikkhu has kept the rains up to the Kattika full moon, living in such abodes as forest abodes [which are] agreed to be dangerous [and] frightening, he may if he wishes deposit one or other of his three robes in a house. And should there be some reason for that bhikkhu to live away from that robe, he is to live away from that robe for six nights at the most. If he should live away from it for longer than that, other than with the permission of the bhikkhus, there is an offence entailing expiation with forfeiture.

The rule about apportioned

30. If any bhikkhu should knowingly have apportioned to himself an apportioned possession belonging to the saṅgha, there is an offence entailing expiation with forfeiture.

The section about bowls; the third

Recited, venerable sirs, are the thirty matters entailing expiation with forfeiture.

Herein I ask the venerable ones: Are you pure in this? A second time I ask: Are you pure in this? A third time I ask: Are you pure in this? The venerable ones are pure in this; therefore they are silent. Thus I record it.

The expiation with forfeiture section is finished.

G. suddhapācittiyā

ime kho pan' āyasmanto dvenavuti pācittiyā dhammā uddesaṃ āgacchanti. [Vin IV 1,5*f.*]

musāvādavaggo[1]

musāvādasikkhāpadaṃ

1. sampajānamusāvāde pācittiyaṃ. [Vin IV 2,14]

omasavādasikkhāpadaṃ

2. omasavāde pācittiyaṃ. [Vin IV 6,5]

pesuññasikkhāpadaṃ

3. bhikkhupesuññe pācittiyaṃ. [Vin IV 12,23]

padasodhammasikkhāpadaṃ

4. yo pana bhikkhu anupasampannaṃ padaso dhammaṃ vāceyya, pācittiyaṃ. [Vin IV 14,20*f.*]

paṭhamasahaseyyasikkhāpadaṃ

5. yo pana bhikkhu anupasampannena uttaridirattatirattaṃ[2] sahaseyyaṃ kappeyya, pācittiyaṃ. [Vin IV 16,31*f.*]

dutiyasahaseyyasikkhāpadaṃ

6. yo pana bhikkhu mātugāmena sahaseyyaṃ kappeyya, pācittiyaṃ. [Vin IV 19,31*f.*]

dhammadesanāsikkhāpadaṃ

7. yo pana bhikkhu mātugāmassa uttarichappañcavācāhi dhammaṃ deseyya aññatra viññunā purisaviggahena, pācittiyaṃ. [Vin IV 22,17*ff.*]

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[1] S[e] so; other sources omit

[2] Vin E[e], Ñā, S[e]: -dvi-

G. The section on matters entailing simple expiation

Now, venerable sirs, these ninety-two matters entailing expiation come up for recitation

The section about lying

The rule about lying

1. In [uttering] a conscious lie there is an offence entailing expiation.

The rule about abusive speech

2. In abusive speech there is an offence entailing expiation.

The rule about slander

3. In slander of a bhikkhu there is an offence entailing expiation.

The rule about the Dhamma word by word

4. If any bhikkhu should make someone who is not ordained recite the Dhamma word by word, there is an offence entailing expiation.

The first rule about a bed together

5. If any bhikkhu should make his bed for more than two or three nights together with one who is not ordained, there is an offence entailing expiation.

The second rule about a bed together

6. If any bhikkhu should make his bed together with a woman, there is an offence entailing expiation.

The rule about teaching the Dhamma

7. If any bhikkhu should teach the Dhamma to a woman in more than five or six sentences other than with a knowledgeable man [being present], there is an offence entailing expiation.

bhūtārocanasikkhāpadaṃ

8. yo pana bhikkhu anupasampannassa uttarimanussadhammaṃ āroceyya, bhūtasmiṃ pācittiyaṃ. [Vin IV 25,22*f.*]

duṭṭhullārocanasikkhāpadaṃ

9. yo pana bhikkhu bhikkhussa duṭṭhullaṃ āpattiṃ anupasampannassa āroceyya aññatra bhikkhusammutiyā,[1] pācittiyaṃ. [Vin IV 31,12*ff.*]

pathavīkhaṇanasikkhāpadaṃ

10. yo pana bhikkhu pathaviṃ khaṇeyya vā khaṇāpeyya vā, pācittiyaṃ. [Vin IV 33,4*f.*]

musāvādavaggo paṭhamo

bhūtagāmavaggo[2]

b. bhūtagāmasikkhāpadaṃ

11. bhūtagāmapātabyatāya pācittiyaṃ. [Vin IV 34,34]

aññavādakasikkhāpadaṃ

12. aññavādake vihesake pācittiyaṃ. [Vin IV 36,37]

ujjhāpanakasikkhāpadaṃ

13. ujjhāpanake khīyanake[3] pācittiyaṃ. [Vin IV 38,23]

paṭhamasenāsanasikkhāpadaṃ

14. yo pana bhikkhu saṅghikaṃ mañcaṃ vā pīṭhaṃ vā bhisiṃ vā kocchaṃ vā ajjhokāse santharitvā vā santharāpetvā vā taṃ pakkamanto n' eva uddhareyya na uddharāpeyya anāpucchaṃ vā gaccheyya, pācittiyaṃ. [Vin IV 39,25–28]

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[1] Nā. S^{e}: -mma-

[2] S^{e}: bhūtagāvagga: other sources omit

[3] Nā. S^{e}: khiyya-

The rule about announcing what is true

8. If any bhikkhu should announce [his own] superhuman state to one who is not ordained, if it is true, there is an offence entailing expiation.

The rule about announcing a gross offence

9. If any bhikkhu should announce a bhikkhu's gross offence to one who is not ordained, other than with the agreement of the bhikkhus. there is an offence entailing expiation.

The rule about digging the earth

10. If any bhikkhu should dig the earth or have it dug, there is an offence entailing expiation.

The section about lying; the first

b. The section about plant beings

The rule about plant beings

11. In causing damage to plant beings there is an offence entailing expiation.

The rule about one replying evasively

12. In respect of one replying evasively [and] causing trouble there is an offence entailing expiation.

The rule about one disparaging

13. In respect of one disparaging [and] criticising there is an offence entailing expiation.

The first rule about lodgings

14. If any bhikkhu, having spread out or having had spread out in the open a couch or a chair or a mattress or a stool belonging to the saṅgha, when departing should neither put it away nor have it put away or should go without asking leave, there is an offence entailing expiation.

dutiyasenāsanasikkhāpadaṃ

15. yo pana bhikkhu saṅghike vihāre seyyaṃ santharitvā vā santharāpetvā vā taṃ pakkamanto n' eva uddhareyya na uddharāpeyya anāpucchaṃ vā gaccheyya, pācittiyaṃ. [Vin 41,21–24]

anupakhajjasikkhāpadaṃ

16. yo pana bhikkhu saṅghike vihāre jānaṃ pubbupagataṃ[1] bhikkhuṃ anupakhajja[2] seyyaṃ kappeyya yassa sambādho bhavissati so pakkamissatī ti etad eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ. [Vin 43,7–10]

nikkaḍḍhanasikkhāpadaṃ

17. yo pana bhikkhu bhikkhuṃ kupito anattamano saṅghikā vihārā nikkaḍḍheyya vā nikkaḍḍhāpeyya vā, pācittiyaṃ. [Vin 44,31*f.*]

vehāsakuṭisikkhāpadaṃ

18. yo pana bhikkhu saṅghike vihāre uparivehāsakuṭiyā āhaccapādakaṃ mañcaṃ vā pīṭhaṃ vā abhinisīdeyya vā abhinipajjeyya vā, pācittiyaṃ. [Vin IV 46,16*ff.*]

mahallakavihārasikkhāpadaṃ

19. mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena yāva dvārakosā aggaḷaṭṭhapanāya[3] ālokasandhiparikammāya dvatticchadanassa[4] pariyāyaṃ appaharite ṭhitena adhiṭṭhātabbaṃ. tato ce uttari[5] appaharite pi ṭhito adhiṭṭhaheyya, pācittiyaṃ. [Vin IV 47,22–26]

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[1]Ñā. S^e: -bbū-

[2]Ñā: anū-

[3]Ñā: -l-

[4]Vin E^e, Ñā, S^e: dvi-

[5]Ñā, S^e: -riṃ

The second rule about lodgings

15. If any bhikkhu, having spread out a bed or having had it spread out in a dwelling place belonging to the saṅgha, when departing should neither put it away nor have it put away or should go without asking leave, there is an offence entailing expiation.

The rule about encroaching

16. If any bhikkhu in a dwelling place belonging to the saṅgha should knowingly make his bed encroaching on a bhikkhu who arrived before him [thinking], "He for whom it is too crowded will go away," having done it for that reason and no other, there is an offence entailing expiation.

The rule about driving out

17. If any bhikkhu should, being angry [and] displeased, drive a bhikkhu out from a dwelling place belonging to the saṅgha or have him driven out, there is an offence entailing expiation.

The rule about a lofty cell

18. If any bhikkhu should, in a dwelling place belonging to the saṅgha in a lofty cell with an upper platform, sit down or lie down [suddenly] on a bed or bench with detachable legs, there is an offence entailing expiation.

The rule about a large dwelling place

19. When a bhikkhu is having a large dwelling place made, an area of two or three coverings [of plaster] is to be determined by him standing in a place without green crops, as far as the doorway for placing the door bolts, for making the window holes. If he should determine more than that, even if standing in an area without green crops, there is an offence entailing expiation.

sappāṇakasikkhāpadaṃ

20. yo pana bhikkhu jānaṃ sappāṇakaṃ udakaṃ tiṇaṃ vā mattikaṃ vā siñceyya vā siñcāpeyya vā, pācittiyaṃ. [Vin IV 49,3f.]

bhūtagāmavaggo dutiyo

c. ovādavaggo[1]

ovādasikkhāpadaṃ

21. yo pana bhikkhu asammato bhikkhuniyo ovadeyya, pācittiyaṃ. [Vin IV 51,3f.]

atthaṅgatasikkhāpadaṃ

22. sammato pi ce[2] bhikkhu atthaṅgate sūriye[3] bhikkhuniyo ovadeyya, pācittiyaṃ. [Vin IV 55,9f.]

bhikkhunupassayasikkhāpadaṃ

23. yo pana bhikkhu bhikkhunupassayaṃ[4] upasaṅkamitvā bhikkhuniyo ovadeyya aññatra samayā, pācittiyaṃ. tatthāyaṃ samayo: gilānā hoti bhikkhunī. ayaṃ tattha samayo. [Vin IV 57,1–4]

āmisasikkhāpadaṃ

24. yo pana bhikkhu evaṃ vadeyya āmisahetu therā[5] bhikkhū bhikkhuniyo ovadantī ti, pācittiyaṃ. [Vin IV 58,10f.]

cīvaradānasikkhāpadaṃ

25. yo pana bhikkhu aññātikāya bhikkhuniyā cīvaraṃ dadeyya aññatra pārivattakā,[6] pācittiyaṃ. [Vin IV 60,9f.]

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[1] S^e so; other sources omit

[2] Vin E^e inverts: ce pi

[3] Vin E^e, Ñā, S^e: su-

[4] Vin E^e, Ñā, S^e: -nū-

[5] Ñā, S^e omit

[6] Ñā, S^e: -ṭṭ-

The rule about containing living things

20. If any bhikkhu should knowingly pour water containing living things on to grass or earth or have it poured, there is an offence entailing expiation.

The section about plant beings; the second

c. The section on exhortation

The rule about exhortation

21. If any bhikkhu, not approved, should exhort bhikkhunīs, there is an offence entailing expiation.

The rule about sunset

22. If any bhikkhu, although approved, should exhort bhikkhunīs after the sun has set, there is an offence entailing expiation.

The rule about bhikkhunīs' quarters

23. If any bhikkhu, having gone to the bhikkhunīs' quarters, should exhort bhikkhunīs, other than on the proper occasion, there is an offence entailing expiation. Herein this is the proper occasion: a bhikkhunī is sick. This is the proper occasion here.

The rule about material gain

24. If any bhikkhu should say thus, "The bhikkhus [who are] elders are exhorting bhikkhunīs for the sake of material gain," there is an offence entailing expiation.

The rule about giving robe material

25. If any bhikkhu should give robe material to a bhikkhunī not related [to him], other than in exchange, there is an offence entailing expiation.

cīvarasibbanasikkhāpadaṃ

26. yo pana bhikkhu aññātikāya bhikkhuniyā cīvaraṃ sibbeyya vā sibbāpeyya vā, pācittiyaṃ. [Vin IV 61,31*f.*]

saṃvidhānasikkhāpadaṃ

27. yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya antamaso gāmantaraṃ pi aññatra samayā, pācittiyaṃ. tatthāyaṃ samayo: satthagamanīyo hoti maggo sāsaṅkasammato sappaṭibhayo. ayaṃ tattha samayo. [Vin IV 63.17–21]

nāvabhiruhanasikkhāpadaṃ

28. yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya ekaṃ nāvaṃ abhirūheyya uddhaṅgāminiṃ[1] vā adhogāminiṃ vā aññatra tiriyantaraṇāya, pācittiyaṃ. [Vin IV 65.18*ff.*]

paripācitasikkhāpadaṃ

29. yo pana bhikkhu jānaṃ bhikkhunīparipācitaṃ piṇḍapātaṃ bhuñjeyya aññatra pubbe gihisamārambhā, pācittiyaṃ. [Vin IV 67,19*ff.*]

rahonisajjasikkhāpadaṃ

30. yo pana bhikkhu bhikkhuniyā saddhiṃ eko ekāya raho nisajjaṃ kappeyya, pācittiyaṃ. [Vin IV 68,28*f.*]

ovādavaggo tatiyo[2]

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[1] Ñā, S^{e}: uddhagā-

[2] Phye: bhikkhunovādavaggo tatiyo.

The rule about sewing robe material

26. If any bhikkhu should sew a robe or have it sewn for a bhikkhunī not related [to him], there is an offence entailing expiation.

The rule about arrangements

27. If any bhikkhu should by arrangement set out on the same journey with a bhikkhunī, even to the [next] village, other than on the proper occasion, there is an offence entailing expiation. Herein this is the proper occasion: the journey, [which is] agreed to be dangerous [and] frightening, is to be undertaken by a caravan. This is the proper occasion here.

The rule about embarking on a boat

28. If any bhikkhu should by arrangement embark with a bhikkhunī on a boat going upstream or downstream, other than for crossing over [to the other side], there is an offence entailing expiation.

The rule about prepared

29. If any bhikkhu should knowingly eat alms food prepared by [the agency of] a bhikkhunī, other than by a prior arrangement with the householder, there is an offence entailing expiation.

The rule about sitting privately

30. If any bhikkhu should take a seat together with a bhikkhunī privately, one man with one woman, there is an offence entailing expiation.

The section on exhortation; the third

d. bhojanavaggo[1]

āvasathapiṇḍasikhāpada

31. agilānena bhikkhunā eko āvasathapiṇḍo bhuñjitabbo. tato ce uttari[2] bhuñjeyya, pācittiyaṃ. [Vin IV 70,33*f.*]

gaṇabhojanasikkhāpadaṃ

32. gaṇabhojane aññatra samayā pācittiyaṃ. tatthāyaṃ samayo: gilānasamayo, cīvaradānasamayo, cīvarakārasamayo, addhānagamanasamayo, nāvābhiruhanasamayo,[3] mahāsamayo, samaṇabhattasamayo. ayaṃ tattha samayo. [Vin IV 74,24–27]

paramparabhojanasikkhāpadaṃ

33. paramparabhojane[4] aññatra samayā pācittiyaṃ. tatthāyaṃ samayo: gilānasamayo cīvaradānasamayo cīvarakārasamayo. ayaṃ tattha samayo. [Vin IV 77,30*ff.*]

kāṇamātusikkhāpadaṃ

34. bhikkhuṃ pan' eva kulaṃ upagataṃ pūvehi vā manthehi vā abhihaṭṭhuṃ pavāreyya, ākaṅkhamānena bhikkhunā dvattipattapūrā[5] paṭiggahetabbā. tato ce uttari[6] paṭiggaṇheyya,[7] pācittiyaṃ. dvattipattapūre[8] paṭiggahetvā tato nīharitvā bhikkhūhi saddhiṃ saṃvibhajitabbaṃ. ayaṃ tattha sāmīci. [Vin IV 80,16–21]

[1] S[e] so; other sources omit

[2] S[e], Ñā: -riṃ

[3] Ñā, Vin E[e]: -rū-

[4] Vin E[e]: paraṃpa-

[5] Vin E[e]: dvitti-

[6] S[e], Ñā: -riṃ

[7] Vin E[e]: -g-

[8] Vin E[e]: dvitti-

d. The section on food

The rule about meals in a public rest house

31. One meal in a public rest house is to be eaten by a bhikkhu who is not sick. If he should eat more than that, there is an offence entailing expiation.

The rule about eating in groups

32. In eating in groups, other than on the proper occasion, there is an offence entailing expiation. Herein this is the proper occasion: an occasion of sickness, an occasion of giving robe material, an occasion of making up robes, an occasion of going on a journey, an occasion of embarking on a boat, a special occasion, an occasion of a recluses' meal. This is the proper occasion here.

The rule about meals in succession

33. In meals in succession, other than on the proper occasion, there is an offence entailing expiation. Herein this is the proper occasion: an occasion of sickness, an occasion of giving robe material, an occasion of making up robes. This is the proper occasion here.

The "Kāṇā's mother" rule

34. Should a family bring and invite with cakes or biscuits a bhikkhu who has arrived, two or three bowlfuls are to be accepted by the bhikkhu if he wishes. If he should accept more than that, there is an offence entailing expiation. Having accepted two or three bowlfuls, having brought them back from there, they are to be shared with the bhikkhus. This is the proper course here.

paṭhamapavāraṇāsikkhāpadaṃ

35. yo pana bhikkhu bhuttāvī pavārito anatirittaṃ khādanīyaṃ[1] vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ. [Vin IV 82,21*ff.*]

dutiyapavāraṇāsikkhāpadaṃ

36. yo pana bhikkhu bhikkhuṃ bhuttāviṃ pavāritaṃ anatirittena khādanīyena vā bhojanīyena vā abhihaṭṭhuṃ pavāreyya handa bhikkhu khāda vā bhuñja vā ti jānaṃ āsādanāpekkho, bhuttasmiṃ pācittiyaṃ. [Vin IV 84,14–17]

vikālabhojanasikkhāpadaṃ

37. yo pana bhikkhu vikāle khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ. [Vin IV 85,33*f.*]

sinnidhikārakasikkhāpadaṃ

38. yo pana bhikkhu sannidhikārakaṃ khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ. [Vin IV 87,1*f.*]

paṇītabhojanasikkhāpadaṃ

39. yāni kho pana tāni paṇītabhojanāni seyyath' idaṃ:[2] sappi, navanītaṃ, telaṃ, madhu, phāṇitaṃ, maccho, maṃsaṃ, khīraṃ, dadhi, yo pana bhikkhu evarūpāni paṇītabhojanāni agilāno attano atthāya viññāpetvā bhuñjeyya, pācittiyaṃ. [Vin IV 88,23–26]

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[1] Vin E^{e} throughout: -ni-

[2] Vin E^{e}, Ñā, S^{e}: ī-

The first rule about invitations

35. If any bhikkhu, who has finished eating, [but is] invited [to eat more], should chew or consume solid food or soft food that is not left over, there is an offence entailing expiation.

The second rule about invitations

36. If any bhikkhu should bring and invite with solid food or soft food that is not left over a bhikkhu, who has finished eating, [but is] invited [to eat more], [saying] knowingly and looking to find fault, "Here, bhikkhu, chew or consume [this]," [then] when [it is] eaten there is an offence entailing expiation.

The rule about eating at the wrong time

37. If any bhikkhu should chew or consume solid food or soft food at the wrong time, there is an offence entailing expiation.

The rule about storing up

38. If any bhikkhu should chew or consume solid food or soft food, having stored it up, there is an offence entailing expiation.

The rule about fine foods

39. There are fine foods such as these: ghee, butter, oil, honey, molasses, fish, meat, milk, and curds. If any bhikkhu who is not sick, having asked for such fine foods for himself, should consume them, there is an offence entailing expiation.

dantaponasikkhāpadaṃ

40. yo pana bhikkhu adinnaṃ mukhadvāraṃ āhāraṃ āhareyya aññatra udakadantaponā,[1] pācittiyaṃ. [Vin IV 90,9*f.*]

bhojanavaggo catuttho

e. acelakavaggo[2]

acelakasikkhāpadaṃ

41. yo pana bhikkhu acelakassa vā paribbājakassa vā paribbājikāya vā sahatthā khādanīyaṃ[3] vā bhojanīyaṃ[4] vā dadeyya, pācittiyaṃ. [Vin IV 92,4*ff.*]

uyyojanasikkhāpadaṃ

42. yo pana bhikkhu bhikkhuṃ[5] eh' āvuso, gāmaṃ vā nigamaṃ vā piṇḍāya pavisissāmā ti tassa dāpetvā vā adāpetvā vā uyyojeyya gacchāvuso, na me tayā saddhiṃ kathā vā nisajjā vā phāsu hoti, ekakassa me kathā vā nisajjā vā phāsu hotī ti etad eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ. [Vin IV 93,14–18]

sabhojanasikkhāpadaṃ

43. yo pana bhikkhu sabhojane kule anupakhajja[6] nisajjaṃ kappeyya, pācittiyaṃ. [Vin IV 95,7*f.*]

rahopaṭicchannasikkhāpadaṃ

44. yo pana bhikkhu mātugāmena saddhiṃ raho paṭicchanne āsane nisajjaṃ kappeyya, pācittiyaṃ. [Vin IV 96,14*f.*]

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[1] Vin E[e], Ñā, S[e]: -ṇā

[2] S[e] so; other sources omit

[3] Vin E[e]: -ni-

[4] Vin E[e]: -ni-

[5] Ñā, S[e] add: evaṃ vadeyya

[6] Ñā: anū-

The rule about tooth sticks

40. If any bhikkhu should convey to the opening of his mouth food that has not been given, other than water and a tooth stick, there is an offence entailing expiation.

The section on food; the fourth

e. The section on naked recluses

The rule about naked recluses

41. If any bhikkhu should give with his own hand solid food or soft food to a naked ascetic or to a male wanderer or to a female wanderer, there is an offence entailing expiation.

The rule about dismissing

42. If any bhikkhu [should say thus] to a bhikkhu, "Come, friend, let us go to the village or the town for alms food," [and then] having had anything given to him or not, he should dismiss him, [saying], "Go, friend, talking or sitting with you is not pleasant for me; talking or sitting is pleasant for me all alone," having done it for that reason and no other, there is an offence entailing expiation.

The rule about having food

43. If any bhikkhu should intrude upon and take a seat with a family having food,[1] there is an offence entailing expiation.

The rule about privately on a screened [seat]

44. If any bhikkhu should take a seat with a woman privately on a screened seat, there is an offence entailing expiation.

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[1] *Sabhojana* could mean "having food" or "having sex."

rahonisajjabhikkhāpada

45. yo pana bhikkhu mātugāmena saddhiṃ eko ekāya raho nisajjaṃ kappeyya, pācittiyaṃ. [Vin IV 97,23*f.*]

cārittasikkhāpadaṃ

46. yo pana bhikkhu nimantito sabhatto samāno santaṃ bhikkhuṃ anāpucchā purebhattaṃ vā pacchābhattaṃ vā kulesu cārittaṃ āpajjeyya aññatra samayā, pācittiyaṃ. tatthāyaṃ samayo: cīvaradānasamayo, cīvarakārasamayo. ayaṃ tattha samayo. [Vin IV 100,9–13]

Mahānāmasikkhāpadaṃ

47. agilānena bhikkhunā catumāsappaccayapavāraṇā[1] sāditabbā aññatra punapavāraṇāya aññatra niccapavāraṇāya. tato ce uttari[2] sādiyeyya, pācittiyaṃ. [Vin IV 102,38–103,2]

uyyattasenāsikkhāpadaṃ

48. yo pana bhikkhu uyyuttaṃ senaṃ dassanāya gaccheyya aññatra tathārūpapaccayā, pācittiyaṃ. [Vin IV 105,12*f.*]

senāvāsasikkhāpadaṃ

49. siyā ca tassa bhikkhuno kocid eva paccayo senaṃ gamanāya, dirattatirattaṃ[3] tena bhikkhunā senāya vasitabbaṃ. tato ce uttari[4] vaseyya, pācittiyaṃ. [Vin IV 106,18*ff.*]

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[1] Vin E^{e}, Ñā, S^{e}: cā-—sapa-; S^{e} *v.l.*: cātummasappa-

[2] Ñā, S^{e}: -riṃ

[3] Vin E^{e}, Ñā, S^{e}: dvi-

[4] Ñā, S^{e}: -riṃ

The rule about sitting down privately

45. If any bhikkhu should take a seat with a woman privately, one man with one woman, there is an offence entailing expiation.

The rule about visiting

46. If any bhikkhu being invited and being [provided] with a meal should go either before the meal or after the meal to visit [other] families without asking leave of a bhikkhu if one is present, other than on the proper occasion, there is an offence entailing expiation. Herein this is the proper occasion: an occasion of giving robe material, an occasion of making up robes. This is the proper occasion here.

The "Mahānāma" rule

47. An invitation [to accept] requisites for four months may be accepted by a bhikkhu [who is] not sick, other than a repeated invitation, other than a permanent invitation. If he should accept for longer than that, there is an offence entailing expiation.

The rule about an army in array

48. If any bhikkhu should go to see an army in array, other than for sufficient reason, there is an offence entailing expiation.

The rule about staying with an army

49. But there may be some reason for that bhikkhu going to an army. [Then] that bhikkhu is to stay with the army for two or three nights. If he should stay longer than that, there is an offence entailing expiation.

uyyodhikasikkhāpadaṃ

50. dirattatirattañ[1] ce bhikkhu senāya vasamāno uyyodhikaṃ vā balaggaṃ vā senābyūhaṃ vā anīkadassanaṃ vā gaccheyya, pācittiyaṃ. [Vin IV 107,26*ff.*]

acelakavaggo pañcamo

f. surāpanavaggo[2]

surāpānasikkhāpadaṃ

51. surāmerayapāne pācittiyaṃ. [Vin IV 110,13]

aṅgulipatodakasikkhāpadaṃ

52. aṅgulipatodake pācittiyaṃ. [Vin IV 111,7]

hāsadhammasikkhāpadaṃ

53. udake hāsadhamme[3] pācittiyaṃ. [Vin IV 112,22]

anādariyasikkhāpadaṃ

54. anādariye pācittiyaṃ. [Vin IV 113,17]

bhiṃsāpanasikkhāpadaṃ

55. yo pana bhikkhu bhikkhuṃ bhiṃsāpeyya, pācittiyaṃ. [Vin IV 114,17]

jotisikkhāpadaṃ

56. yo pana bhikkhu agilāno visibbanāpekkho[4] jotiṃ samādaheyya vā samādahāpeyya vā aññatra tathārūpapaccayā, pācittiyaṃ. [Vin IV 115,7*ff.*]

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[1] Vin E^e^, Ñā, S^e^: dvi-

[2] S^e^ so: other sources omit

[3] Vin E^e^; B^e^ so: hasa-: Ñā, S^e^: hassa-

[4] Ñā, S^e^: visīvanā-

The rule about a battlefield

50. If while the bhikkhu is staying two or three nights with an army, he should go to a battlefield or to the head of the army or to an army array or to an army review, there is an offence entailing expiation.

The section about naked recluses; the fifth

f. The section on drinking liquor

The rule about drinking liquor

51. In drinking fermented liquors and spirits there is an offence entailing expiation.

The rule about poking with the finger

52. In poking with the fingers there is an offence entailing expiation.

The rule about sporting

53. In sporting in the water there is an offence entailing expiation.

The rule about disrespect

54. In disrespect there is an offence entailing expiation.

The rule about frightening

55. If any bhikkhu should frighten a bhikkhu, there is an offence entailing expiation.

The rule about fires

56. If any bhikkhu [who is] not sick should kindle a fire or have one kindled, looking to be warmed by it, other than for sufficient reason, there is an offence entailing expiation.

nahānasikkhāpadaṃ

57. yo pana bhikkhu oren' addhamāsaṃ[1] nahāyeyya[2] aññatra samayā, pācittiyaṃ. tatthāyaṃ samayo: diyaḍḍho māso seso gimhānan ti vassānassa paṭhamo māso icc ete aḍḍhateyya-māsā uṇhasamayo, pariḷāhasamayo, gilānasamayo, kamma-samayo, addhānagamanasamayo, vātavuṭṭhisamayo. ayaṃ tattha samayo. [Vin IV 119.4–9]

dubbaṇṇakaraṇasikkhāpadaṃ

58. navaṃ pana bhikkhunā cīvaralābhena tiṇṇaṃ dubbaṇṇa-karaṇānaṃ aññataraṃ dubbaṇṇakaraṇaṃ ādātabbaṃ nīlaṃ vā kaddamaṃ vā kāḷasāmaṃ vā. anādā ce bhikkhu tiṇṇaṃ dubbaṇṇakaraṇānaṃ aññataraṃ dubbaṇṇakaraṇaṃ navaṃ cīvaraṃ paribhuñjeyya, pācittiyaṃ. [Vin IV 120.21–25]

vikappanasikkhāpadaṃ

59. yo pana bhikkhu bhikkhussa vā bhikkhuniyā vā sikkha-mānāya vā sāmaṇerassa vā sāmaṇeriyā vā sāmaṃ cīvaraṃ vikappetvā appaccuddhāraṇaṃ[3] paribhuñjeyya, pācittiyaṃ. [Vin IV 121.30–33]

apanidhānasikkhāpadaṃ

60. yo pana bhikkhu bhikkhussa pattaṃ vā cīvaraṃ vā nisīda-naṃ vā sūcigharaṃ vā kāyabandhanaṃ vā apanidheyya vā apanidhāpeyya vā antamaso hāsapekkho[4] pi, pācittiyaṃ. [Vin IV 123.22*ff*.]

surāpānavaggo chaṭṭho

[1] Ñā. S^e: -ḍḍh-

[2] Vin E^e. Ñā, S^e: nhā-

[3] Vin E^e. Ñā, S^e: apa-–rakaṃ

[4] S^e: B^e so: hāsā-; Ñā: hassā-

The rule about bathing

57. If any bhikkhu should bathe at intervals of less than half a month, other than on the proper occasion, there is an offence entailing expiation. Herein, this is the proper occasion: the remaining month and a half of the hot season, the first month of the rainy season, thus these two and a half months are the occasion of hot weather; [the other occasions are] an occasion of fever, an occasion of sickness, an occasion of work, an occasion of going on a journey, an occasion of wind and rain. This is the proper occasion here.

The rule about disfigurement

58. One or other disfigurement of the three disfigurements is to be applied by a bhikkhu after acquiring a new robe: blue or mud[-colour] or dark brown. If a bhikkhu should use a new robe without applying one or other disfigurement of the three disfigurements, there is an offence entailing expiation.

The rule about assigning

59. If any bhikkhu, having himself assigned a robe to a bhikkhu or to a bhikkhunī or to a female trainee or to a male novice or to a female novice, should use it without a formal taking back [i.e. rescinding of the assignment], there is an offence entailing expiation.

The rule about hiding

60. If any bhikkhu should hide or have hidden a bhikkhu's bowl or robe or sitting cloth or needle case or waistband, even if intending a joke, there is an offence entailing expiation.

The section on drinking liquor; the sixth

g. sappāṇakavaggo[1]

sañciccasikkhāpadaṃ

61. yo pana bhikkhu sañcicca pāṇaṃ jīvitā voropeyya, pācittiyaṃ. [Vin IV 124,26*f.*]

sappāṇakasikkhāpadaṃ

62. yo pana bhikkhu jānaṃ sappāṇakaṃ udakaṃ paribhuñjeyya, pācittiyaṃ. [Vin IV 125,20*f.*]

ukkoṭanasikkhāpadaṃ

63. yo pana bhikkhu jānaṃ yathādhammaṃ nihatādhikaraṇaṃ[2] punakammāya ukkoṭeyya, pācittiyaṃ. [Vin IV 126,15*f.*]

duṭṭhullasikkhāpadaṃ

64. yo pana bhikkhu bhikkhussa jānaṃ duṭṭhullaṃ āpattiṃ paṭicchādeyya, pācittiyaṃ. [Vin IV 127,29*f.*]

ūnavīsativassasikkhāpadaṃ

65. yo pana bhikkhu jānaṃ ūnavīsativassaṃ puggalaṃ upasampādeyya, so ca puggalo anupasampanno te ca bhikkhū gārayhā, idaṃ tasmiṃ pācittiyaṃ. [Vin IV 130,15*ff.*]

theyyasatthasikkhāpadaṃ

66. yo pana bhikkhu jānaṃ theyyasatthena saddhiṃ saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya antamaso gāmantaram pi, pācittiyaṃ. [Vin IV 131,21*ff.*]

saṃvidhānasikkhāpadaṃ

67. yo pana bhikkhu mātugāmena saddhiṃ saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya antamaso gāmantaram pi, pācittiyaṃ. [Vin IV 133,6*ff.*]

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[1] Se so; other sources omit

[2] Se, Ñā: nī-

g. The section on living beings

The rule about intentionally

61. If any bhikkhu should intentionally deprive a living being of life, there is an offence entailing expiation.

The rule about containing living things

62. If any bhikkhu should knowingly make use of water containing living things, there is an offence entailing expiation.

The rule about reopening

63. If any bhikkhu should knowingly reopen for renewed action a legal process which has been settled according to the law, there is an offence entailing expiation.

The rule about gross offences

64. If any bhikkhu should knowingly conceal a bhikkhu's gross offence, there is an offence entailing expiation.

The rule about under twenty years

65. If any bhikkhu should knowingly ordain an individual under twenty years of age, that individual is not ordained and those bhikkhus are censurable; this is an offence entailing expiation for him [who ordained].

The rule about a caravan of thieves

66. If any bhikkhu should knowingly by arrangement set out on the same journey with a caravan of thieves, even to the [next] village, there is an offence entailing expiation.

The rule about arrangements

67. If any bhikkhu should by arrangement set out on the same journey with a woman, even to the [next] village, there is an offence entailing expiation.

Ariṭṭhasikkhāpadaṃ

68. yo pana bhikkhu evaṃ vadeyya tathāhaṃ Bhagavatā dhammaṃ desitaṃ ājānāmi, yathā ye 'me antarāyikā dhammā vuttā Bhagavatā, te paṭisevato nālaṃ antarāyāyā ti, so bhikkhu bhikkhūhi evam assa vacanīyo māyasmā[1] evaṃ avaca, mā Bhagavantaṃ abbhācikkhi, na hi sādhu Bhagavato abbhakkhānaṃ, na hi Bhagavā evaṃ vadeyya. anekapariyāyen'[2] āvuso antarāyikā dhammā antarāyikā[3] vuttā Bhagavatā alañ ca pana te paṭisevato antarāyāyā ti. evañ ca[4] so bhikkhu bhikkhūhi vuccamāno tath' eva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya. yāvatatiyañ ce samanubhāsiyamāno taṃ paṭinissajjeyya, icc etaṃ kusalaṃ. no ce paṭinissajjeyya, pācittiyaṃ. [Vin IV 135,18–30]

ukkhittasambhogasikkhāpadaṃ

69. yo pana bhikkhu jānaṃ tathāvādinā bhikkhunā akaṭānudhammena taṃ diṭṭhiṃ appaṭinissaṭṭhena saddhiṃ sambhuñjeyya[5] vā, saṃvāseyya[6] vā, saha vā seyyaṃ kappeyya, pācittiyaṃ. [Vin IV 137,17–20]

Kaṇṭakasikkhāpadaṃ[7]

70. samaṇuddeso pi ce evaṃ vadeyya tathāhaṃ Bhagavatā dhammaṃ desitaṃ ājānāmi, yathā ye 'me antarāyikā dhammā vuttā Bhagavatā, te paṭisevato nālaṃ antarāyāyā ti, so samaṇuddeso bhikkhūhi evam assa vacanīyo māvuso[8] samaṇuddesa evaṃ avaca, mā Bhagavantaṃ abbhācikkhi, na hi sādhu Bhagavato abbhakkhānaṃ, na hi Bhagavā evaṃ

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[1]Ñā, S[e]: mā āyas- [2]Vin E[e], Ñā, S[e]: -yena [3]Ñā, S[e] omit [4]Vin E[e] adds: pana [5]Vin E[e]: saṃ- [6]Ñā: -va- [7]Sp: Kaṇḍaka- (Vin E[e] IV 138*f.*: Kaṇḍaka) [8]Ñā, S[e]: mā āvu-

The "Ariṭṭha" rule

68. Whatever bhikkhu should say thus, "In such a way I understand the Dhamma taught by the Bhagavant that those things said by the Bhagavant to be obstructive are not in fact an obstruction for one indulging in them," then that bhikkhu is to be spoken to by the bhikkhus thus, "Do not, venerable sir, speak thus, do not misrepresent the Bhagavant; for misrepresentation of the Bhagavant is not good; the Bhagavant would not say thus. Obstructive things, friend, have been said by the Bhagavant in many ways to be obstructive and are enough of an obstruction for one indulging in them." And should that bhikkhu, being spoken to thus by the bhikkhus, persist in the same way [as before], then that bhikkhu is to be admonished by the bhikkhus up to the third time to give up that [course of action]. If, being admonished up to the third time, he should give it up, that is good; if he should not give it up, there is an offence entailing expiation.

The rule about eating together with one who is suspended

69. If any bhikkhu should knowingly eat together with or live together with or make his bed together with a bhikkhu who says thus, who has not been dealt with according to the law, and who has not given up that view, there is an offence entailing expiation.

The "Kaṇṭaka" rule

70. If a novice should say thus, "In such a way I understand the Dhamma taught by the Bhagavant that those things said by the Bhagavant to be obstructive are not in fact an obstruction for one indulging in them," then that novice is to be spoken to by the bhikkhus thus, "Do not, friend novice, speak thus, do not misrepresent the Bhagavant; for misrepresentation of the Bhagavant is not good; the Bhagavant would not say thus. Obstructive things, friend novice, have been said by the Bhagavant in many ways to be

vadeyya. anekapariyāyen'[1] āvuso samaṇuddesa antarāyikā[2] dhammā antarāyikā vuttā Bhagavatā, alañ ca pana te paṭisevato antarāyāyā ti. evañ ca[3] so samaṇuddeso bhikkhūhi vuccamāno tath' eva paggaṇheyya, so samaṇuddeso bhikkhūhi evam assa vacanīyo ajjatagge te āvuso samaṇuddesa na c' eva so Bhagavā satthā apadisitabbo, yam pi c' aññe samaṇuddesā labhanti bhikkhūhi saddhiṃ dirattatirattaṃ[4] sahaseyyaṃ, sāpi te n' atthi, cara pi re, vinassā ti. yo pana bhikkhu jānaṃ tathānāsitaṃ samaṇuddesaṃ upalāpeyya vā, upaṭṭhāpeyya vā, sambhuñjeyya vā, saha vā seyyaṃ kappeyya. pācittiyaṃ. [Vin IV 139,18–34]

sappāṇakavaggo[5] sattamo

h. sahadhammikavaggo[6]

sahadhammikasikkhāpadaṃ

71. yo pana bhikkhu bhikkhūhi sahadhammikaṃ vuccamāno evaṃ vadeyya na tāvāhaṃ āvuso etasmiṃ sikkhāpade sikkhissāmi yāva na[7] aññaṃ bhikkhuṃ byattaṃ vinayadharaṃ paripucchāmī ti, pācittiyaṃ. sikkhamānena bhikkhave bhikkhunā aññātabbaṃ paripucchitabbaṃ paripañhitabbaṃ. ayaṃ tattha sāmīcī. [Vin IV 141,19–24]

vilekhanasikkhāpadaṃ

72. yo pana bhikkhu pātimokkhe[8] uddissamāne evaṃ vadeyya kiṃ pan' imehi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi. yāvad eva kukkuccāya vihesāya vilekhāya

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[1]Vin E[e], Ñā. S[e]: -ena
[2]Ñā. S[e] omit
[3]Vin E[e] adds: pana
[4]Vin E[e], Ñā. S[e]: dvi-
[5]Ñā: -ṇavaggo
[6]S[e] so; other sources omit
[7]Ñā. S[e]: n'
[8]Ñā: paṭi-

obstructive, and are enough of an obstruction for one indulging in them." And should that novice, being spoken to thus by the bhikkhus, persist in the same way [as before], that novice is to be spoken to by the bhikkhus thus, "Friend novice, from today the Bhagavant is not to be claimed by you as your teacher nor is yours [the privilege of] making your bed with bhikkhus for two or three nights which other novices have. Get away with you, be off!" If any bhikkhu should knowingly speak to a novice thus expelled or cause him to be supported or eat together with him or make his bed with him, there is an offence entailing expiation.

The section on living beings; the seventh

h. The section regarding accordance with the law

The rule regarding accordance with the law

71. If any bhikkhu, being spoken by bhikkhus in accordance with the law, should say thus, "Friends, I shall not train myself in this training rule until I can ask some other bhikkhu [who is] a learned expert in the Vinaya about it," there is an offence entailing expiation. Bhikkhus, [a rule] is to be understood, to be asked [about], to be investigated by a bhikkhu while [he is] in training.

The rule about confusion

72. If any bhikkhu should, when the Pātimokkha is being recited, say thus, "Why are these lesser and minor training rules recited? They are only conducive to worry, trouble, and confusion," in disparaging the training rules there is an offence entailing expiation.

saṃvattantī 'ti, sikkhāpadavivaṇṇake[1] pācittiyaṃ. [Vin IV 143,16–19]

mohanasikkhāpadaṃ

73. yo pana bhikkhu anvaddhamāsaṃ[2] pātimokkhe[3] uddissamāne evaṃ vadeyya idān' eva kho ahaṃ jānāmi,[4] ayam pi kira dhammo suttāgato suttapariyāpanno anvaddhamāsaṃ[5] uddesaṃ āgacchatī ti, tañ ce bhikkhuṃ aññe bhikkhū jāneyyuṃ nisinnapubbaṃ iminā bhikkhunā dvittikkhattuṃ pātimokkhe[6] uddissamāne, ko pana vādo bhiyyo.[7] na ca tassa bhikkhuno aññāṇakena mutti atthi, yañ ca tattha āpattiṃ āpanno tañ ca yathādhammo kāretabbo, uttari[8] c' assa moho āropetabbo tassa te āvuso alābhā, tassa te dulladdhaṃ. yaṃ tvaṃ pātimokkhe[3] uddissamāne na sādhukaṃ aṭṭhikatvā[9] manasikarosī ti. idaṃ tasmiṃ mohanake pācittiyaṃ. [Vin IV 144,23–33]

pahārasikkhāpadaṃ

74. yo pana bhikkhu bhikkhussa kupito anattamano pahāraṃ dadeyya, pācittiyaṃ. [Vin IV 146,13*f.*]

talasattikasikkhāpadaṃ

75. yo pana bhikkhu bhikkhussa kupito anattamano talasattikaṃ uggireyya, pācittiyaṃ. [Vin IV 147,14*f.*]

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[1]Ñā, S^e: -ṇṇanake
[2]Ñā, S^e: -ḍḍh-
[3]Ñā: pāṭi-
[4]Ñā, S^e: ājā-
[5]Ñā, S^e: -ḍḍh-
[6]Ñā: pāti- [*sic*]; pāṭi- in 1966 ed.
[7]Ñā, S^e add: ti
[8]Ñā, S^e: -riñ
[9]Vin E^e, Ñā, S^e so; B^e: aṭṭhiṃ katvā

The rule about negligence

73. If any bhikkhu should, when the Pātimokkha is being recited every half month, say thus, "Only now do I understand; this matter, it seems, is handed down in the sutta, is contained in the sutta, and comes up for recitation every half month." If the other bhikkhus should know of that bhikkhu, "This bhikkhu has already sat while the Pātimokkha was recited two or three times", then why speak further? There is no release for that bhikkhu because of his ignorance, and whatever fault he has committed, for that he is to be dealt with as one acting in accordance with the law, and furthermore negligence is to be imputed to him, [saying], "It is no gain for you, friend, it is ill-gained by you, in that when the Pātimokkha is being recited you do not heed well and pay attention." This is an offence entailing expiation for that negligent person.

The rule about a blow

74. If any bhikkhu, being angry [and] displeased, should give a bhikkhu a blow, there is an offence entailing expiation.

The rule about the palm of the hand

75. If any bhikkhu, being angry [and] displeased, should raise the palm of his hand against a bhikkhu, there is an offence entailing expiation.

amūlakasikkhāpadaṃ

76. yo pana bhikkhu bhikkhuṃ amūlakena saṅghādisesena anuddhaṃseyya, pācittiyaṃ. [Vin IV 148,5*f.*]

sañciccasikkhāpadaṃ

77. yo pana bhikkhu bhikkhussa sañcicca kukkuccaṃ upadaheyya iti 'ssa muhuttam pi aphāsu bhavissatī ti etad eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ. [Vin IV 149,9*ff.*]

upassutisikkhāpadaṃ

78. yo pana bhikkhu bhikkhūnaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ upassutiṃ tiṭṭheyya yaṃ ime bhaṇissanti, taṃ sossāmī ti etad eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ. [Vin IV 150,19–22]

kammappaṭibāhanasikkhāpadaṃ

79. yo pana bhikkhu dhammikānaṃ kammānaṃ chandaṃ datvā pacchā khīyanadhammaṃ[1] āpajjeyya, pācittiyaṃ. [Vin IV 152,19*ff.*]

chandaṃadatvāgamanasikkhāpadaṃ

80. yo pana bhikkhu saṅghe vinicchayakathāya vattamānāya chandaṃ adatvā uṭṭhāy' āsanā pakkameyya, pācittiyaṃ. [Vin IV 153,8*ff.*]

dubbalasikkhāpadaṃ[2]

81. yo pana bhikkhu samaggena saṅghena cīvaraṃ datvā pacchā khīyanadhammaṃ[3] āpajjeyya yathāsanthutaṃ[4] bhikkhū saṅghikaṃ lābhaṃ pariṇāmentī ti, pācittiyaṃ. [Vin IV 154,19*ff.*]

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[1] Vin E^e^: khīyadha-; Ñā: khiyyana-

[2] Sp IV 888,8: Dabbasikkhāpadaṃ

[3] Vin E^e^: khīyadha-; Ñā: khiyyana-

[4] Vin E^e^: -santataṃ

The rule about unfounded

76. If any bhikkhu should accuse a bhikkhu of an unfounded [matter] entailing a formal meeting of the saṅgha, there is an offence entailing expiation.

The rule about intentionally

77. If any bhikkhu should intentionally provoke worry in a bhikkhu, [thinking], "Thus it will be unpleasant for him for a while," having done it for that reason and no other, there is an offence entailing expiation.

The rule about eavesdropping

78. If any bhikkhu should stand eavesdropping upon bhikkhus who are quarrelling, disputing, engaged in contention, [thinking], "I shall hear what they are saying," having done it for that reason and no other, there is an offence entailing expiation.

The rule about objecting to formal acts

79. If any bhikkhu, having given his consent [= proxy vote] for lawful acts, should later engage in criticism, there is an offence entailing expiation.

The rule about going not having given consent [= proxy vote]

80. If any bhikkhu, not having given his consent [= proxy vote], getting up from his seat, should depart while deliberation is still proceeding in the saṅgha, there is an offence entailing expiation.

The "worn thin [robe]" rule[1]

81. If any bhikkhu should, after giving a robe [in company] with a united saṅgha, later engage in criticism, [saying], "Bhikkhus are apportioning the saṅgha's property according to acquaintanceship," there is an offence entailing expiation.

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[1]Or: The "Dabba" rule

pariṇāmanasikkhāpadaṃ

82. yo pana bhikkhu jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ puggalassa pariṇāmeyya, pācittiyaṃ. [Vin IV 156,18*f.*]

sahadhammikavaggo aṭṭhamo

i. ratanavaggo[1]

antepurasikkhāpadaṃ

83. yo pana bhikkhu rañño khattiyassa muddhābhisittassa[2] anikkhantarājake aniggataratanake pubbe appaṭisaṃvidito indakhīlaṃ atikkāmeyya,[3] pācittiyaṃ. [Vin IV 160,14*ff.*]

ratanasikkhāpadaṃ

84. yo pana bhikkhu ratanaṃ vā ratanasammataṃ vā aññatra ajjhārāmā vā ajjhāvasathā vā uggaṇheyya vā uggaṇhāpeyya vā, pācittiyaṃ. ratanaṃ vā pana bhikkhunā ratanasammataṃ vā ajjhārāme vā ajjhāvasathe vā uggahetvā vā uggahāpetvā[4] vā nikkhipitabbaṃ yassa bhavissati, so harissatī ti. ayaṃ tattha sāmīci. [Vin IV 163,13–18]

vikālagāmappavesanasikkhāpadaṃ

85. yo pana bhikkhu santaṃ bhikkhuṃ anāpucchā vikāle gāmaṃ paviseyya aññatra tathārūpā accāyikā karaṇīyā, pācittiyaṃ. [Vin IV 166,11*ff.*]

sūcigharasikkhāpadaṃ

86. yo pana bhikkhu aṭṭhimayaṃ vā dantamayaṃ vā visāṇamayaṃ vā sūcigharaṃ kārāpeyya, bhedanakaṃ pācittiyaṃ. [Vin IV 167,24*ff.*]

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[1] Sᵉ so; other sources omit

[2] Vin Eᵉ: muddhāvasi-

[3] Ñā: -kka-

[4] Ñā: uggaṇhā-

The rule about apportioning

82. If any bhikkhu should knowingly apportion to an individual an apportioned property belonging to the saṅgha, there is an offence entailing expiation.

The section regarding accordance with the law; the eighth

i. The section on treasure

The rule about the bedchamber

83. If any bhikkhu, not announced beforehand, should cross over the [bedchamber] threshold of a khattiya king, who has been anointed on the head, when the king has not departed and the [queen-]treasure has not withdrawn, there is an offence entailing expiation.

The rule about treasure

84. If any bhikkhu should pick up or have picked up a treasure or what is reckoned as a treasure, other than in his own monastery or in his own dwelling place, there is an offence entailing expiation. But having picked up or having had picked up a treasure or what is reckoned a treasure in his own monastery or in his own dwelling place, it is to be deposited by a bhikkhu, [thinking], "He to whom it belongs will take it." This is the proper course here.

The rule about entering a village at the wrong time

85. If any bhikkhu should enter a village at the wrong time without asking leave of a bhikkhu if one is present, other than when there is something urgent to be done, there is an offence entailing expiation.

The rule about needle cases

86. If any bhikkhu should have a needle case made of bone or ivory or horn, there is an offence entailing expiation with breaking up.

mañcapīṭhasikkhāpadaṃ

87. navaṃ pana bhikkhunā mañcaṃ vā pīṭhaṃ vā kārayamānena aṭṭhaṅgulapādakaṃ kāretabbaṃ sugataṅgulena aññatra heṭṭhimāya[1] aṭaniyā. taṃ atikkāmayato chedanakaṃ pācittiyaṃ. [Vin IV 168,24–27]

tūlonaddhasikkhāpadaṃ

88. yo pana bhikkhu mañcaṃ vā pīṭhaṃ vā tūlonaddhaṃ kārāpeyya, uddālanakaṃ pācittiyaṃ. [Vin IV 169,29*f.*]

nisīdanasikkhāpadaṃ

89. nisīdanaṃ pana bhikkhunā kārayamānena pamāṇikaṃ kāretabbaṃ. tatr' idaṃ pamāṇaṃ: dīghaso dve vidatthiyo sugatavidatthiyā, tiriyaṃ diyaḍḍhaṃ, dasā vidatthi. taṃ atikkāmayato chedanakaṃ pācittiyaṃ. [Vin IV 171,11–14]

kaṇḍuppaṭicchādisikkhāpadaṃ

90. kaṇḍuppaṭicchādiṃ[2] pana bhikkhunā kārayamānena pamāṇikā kāretabbā. tatr' idaṃ pamāṇaṃ: dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo. taṃ atikkāmayato chedanakaṃ pācittiyaṃ. [Vin IV 172,11–14]

vassikasāṭikasikkhāpadaṃ

91. vassikasāṭikaṃ pana bhikkhunā kārayamānena pamāṇikā kāretabbā. tatr' idaṃ pamāṇaṃ: dīghaso cha vidatthiyo sugatavidatthiyā, tiriyaṃ aḍḍhateyyā. taṃ atikkāmayato chedanakaṃ pācittiyaṃ. [Vin IV 172,30–33]

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[1] Ñā: -ṭṭhi-

[2] Vin Eᵉ, Ñā, Sᵉ: -p-

The rule about beds and benches

87. When a bhikkhu is having a new bed or bench made, it is to be made with legs eight fingers of the sugata finger high, other than [= excluding] the frame below. For one exceeding that, there is an offence entailing expiation with cutting down.

The rule about stuffed with cotton

88. If any bhikkhu should have a bed or bench stuffed with cotton, there is an offence entailing expiation with tearing off.

The rule about sitting cloths

89. When a bhikkhu is having a sitting cloth made, it is to be made according to the [prescribed] measurements. Herein these are the measurements: in length, two spans of the sugata span; in width, one and a half; the border a span. For one exceeding that, there is an offence entailing expiation with cutting down.

The rule about an itch-covering cloth

90. When a bhikkhu is having an itch-covering cloth made, it is to be made according to the [prescribed] measurements. Herein these are the measurements: in length, four spans of the sugata span; in width, two spans. For one exceeding that, there is an offence entailing expiation with cutting down.

The rule about a rains cloth

91. When a bhikkhu is having a rains cloth made, it is to be made according to the [prescribed] measurements. Herein these are the measurements: in length, six spans of the sugata span; in width, two and a half. For one exceeding that, there is an offence entailing expiation with cutting down.

Nandasikkhāpadaṃ

92. yo pana bhikkhu sugatacīvarappamāṇaṃ cīvaraṃ kārāpeyya, atirekaṃ vā, chedanakaṃ pācittiyaṃ. tatr' idaṃ sugatassa sugatacīvarappamāṇaṃ: dīghaso nava vidatthiyo sugatavidatthiyā, tiriyaṃ cha vidatthiyo. idaṃ sugatassa sugatacīvarappamāṇan[1] ti. [Vin IV 173,22–26]

ratanavaggo navamo

uddiṭṭhā kho āyasmanto dvenavuti pācittiyā dhammā. tatth' āyasmante pucchāmi kacci 'ttha parisuddhā? dutiyam pi pucchāmi kacci 'ttha parisuddhā? tatiyam pi pucchāmi kacci 'ttha parisuddhā? parisuddh' etth' āyasmanto, tasmā tuṇhī, evam etaṃ dhārayāmī[2] ti. [Vin IV 174,8–12]

pācittiyā[3] niṭṭhitā.

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[1] Ñā: -pamāṇaṃ [*sic*] (omits *ti*)

[2] Ñā: -āmi (omits *ti*)

[3] S^e adds: dhammā

The "Nanda" rule

92. If any bhikkhu should have a robe made to the measurements of a sugata robe or larger, there is an offence entailing expiation with cutting down. Herein these are the measurements of the Sugata's sugata robe: in length, nine spans of the sugata span; in width, six spans. These are the measurements of the Sugata's sugata robe.

The section on treasure: the ninth

Recited, venerable sirs, are the ninety-two matters entailing expiation.

Herein I ask the venerable ones: Are you pure in this? A second time I ask: Are you pure in this? A third time I ask: Are you pure in this? The venerable ones are pure in this; therefore they are silent. Thus I record it.

The section on matters entailing simple expiation is finished.

H. pāṭidesanīyā

ime kho pan' āyasmanto catuāro pāṭidesanīyā dhammā uddesaṃ āgacchanti. [Vin IV 175,1*f.*]

paṭhamapāṭidesanīyasikkhāpadaṃ

1. yo pana bhikkhu aññātikāya bhikkhuniyā antaragharaṃ paviṭṭhāya hatthato khādanīyaṃ[1] vā bhojanīyaṃ vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā, paṭidesetabbaṃ tena bhikkhunā gārayhaṃ āvuso dhammaṃ āpajjiṃ asappāyaṃ pāṭidesanīyaṃ,[2] taṃ paṭidesemī ti. [Vin IV 176,8–13]

dutiyapāṭidesanīyasikkhāpadaṃ

2. bhikkhū pan' eva kulesu nimantitā bhuñjanti. tatra ce sā[3] bhikkhunī vosāsamānarūpā ṭhitā hoti idha sūpaṃ detha, idha odanaṃ dethā ti, tehi bhikkhūhi sā bhikkhunī apasādetabbā apasakka tāva bhagini, yāva bhikkhū bhuñjantī ti. ekassa pi ce[4] bhikkhuno na paṭibhāseyya[5] taṃ bhikkhuniṃ apasādetuṃ apasakka tāva bhagini, yāva bhikkhū bhuñjantī ti, paṭidesetabbaṃ tehi bhikkhūhi gārayhaṃ āvuso dhammaṃ āpajjimhā asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemā ti. [Vin IV 177,20–27]

tatiyapāṭidesanīyasikkhāpadaṃ

3. yāni kho pana tāni sekkhasammatāni[6] kulāni. yo pana bhikkhu tathārūpesu sekkhasammatesu[7] kulesu pubbe animantito agilāno khādanīyaṃ vā bhojanīyaṃ[8] vā sahatthā paṭiggahetvā khādeyya vā, bhuñjeyya vā, paṭidesetabbaṃ

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[1] Vin E[e] throughout: -ni-

[2] Vin E[e] throughout: -ni-

[3] Ñā omits

[4] Vin E[e]: ce pi

[5] Ñā, S[e]: ppa-

[6] Vin E[e]: -kh-

[7] Vin E[e]: -kh-

[8] Vin E[e]: -ni-

H. The matters to be confessed

Now, venerable sirs, these four matters to be confessed come up for recitation.

The first rule entailing confession

1. If any bhikkhu, having accepted with his own hand solid food or soft food from the hand of a bhikkhunī not related [to him] who has gone among the houses [= into a village], should chew or consume them, it is to be confessed by that bhikkhu [saying], "Friend, I have committed a censurable offence, unbecoming, to be confessed. That I confess."

The second rule entailing confession

2. [It may be that] bhikkhus have been invited among families [= into family homes] and are eating. If a bhikkhunī is standing there giving directions [saying], "Give sauce here, give rice there," that bhikkhunī is to be sent away by those bhikkhus, [saying], "Sister, go away while the bhikkhus are eating." If it should not occur even to one bhikkhu to send that bhikkhunī away, [saying], "Sister, go away while the bhikkhus are eating," it is to be confessed by those bhikkhus, [saying], "Friend, we have committed a censurable offence, unbecoming, to be confessed. That we confess."

The third rule entailing confession

3. There are those families approved as learners. If any bhikkhu, not being previously invited, [and] not sick, having accepted with his own hand solid food or soft food among such families which are approved as learners, should chew or consume it, it is to be confessed by that bhikkhu, [saying], "Friend, I have committed a censurable offence, unbecoming, to be confessed. That I confess."

tena bhikkhunā gārayhaṃ āvuso dhammaṃ āpajjiṃ asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemī ti. [Vin IV 180,22–27]

catutthapāṭidesanīyasikkhāpadaṃ

4. yāni kho pana tāni āraññakāni senāsanāni sāsaṅkasammatāni sappaṭibhayāni, yo pana bhikkhu tathārūpesu senāsanesu[1] pubbe appaṭisaṃviditaṃ khādanīyaṃ[2] vā, bhojanīyaṃ[3] vā ajjhārāme sahatthā paṭiggahetvā agilāno khādeyya vā, bhuñjeyya vā, paṭidesetabbaṃ tena bhikkhunā gārayhaṃ āvuso dhammaṃ āpajjiṃ asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemī ti. [Vin IV 182,36–83,5]

uddiṭṭhā kho āyasmanto cattāro pāṭidesanīyā dhammā. tatth' āyasmante pucchāmi kacci 'ttha parisuddhā? dutiyam pi pucchāmi kacci 'ttha parisuddhā? tatiyam pi pucchāmi kacci 'ttha parisuddhā? parisuddh' etth' āyasmanto, tasmā tuṇhī, evam etaṃ dhārayāmī ti. [Vin IV 184,20–24]

pāṭidesanīyā niṭṭhitā.

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[1]Ñā, S^e add: viharanto

[2]Vin E^e: -ni-

[3]Vin E^e: -ni-

The fourth rule entailing confession

4. There are those forest abodes [that are] agreed to be dangerous, frightening. If any bhikkhu [living] in such abodes having accepted with his own hand in his own monastery solid food or soft food not announced beforehand, not being sick, should chew or consume it, it is to be confessed by that bhikkhu [saying], "Friend, I have committed a censurable offence, unbecoming, to be confessed. That I confess."

Recited, venerable sirs, are the four matters to be confessed.

Herein I ask the venerable ones: Are you pure in this? A second time I ask: Are you pure in this? A third time I ask: Are you pure in this? The venerable ones are pure in this; therefore they are silent. Thus I record it.

The matters to be confessed are finished.

I. sekhiyā[1]

ime kho pan' āyasmanto sekhiyā dhammā uddesaṃ āgacchanti. [Vin IV 185,1]

a. parimaṇḍalavaggo[2]

parimaṇḍalasikkhāpadaṃ

1. parimaṇḍalaṃ nivāsessāmī ti sikkhā karaṇīyā. [Vin IV 185,18]

[dutiyaparimaṇḍalasikkhāpadaṃ[3]]

2. parimaṇḍalaṃ pārupissāmī ti sikkhā karaṇīyā. [Vin IV 185,27]

suppaṭicchannasikkhāpadaṃ

3. suppaṭicchanno[4] antaraghare gamissāmī ti sikkhā karaṇīyā. [Vin IV 186,8*f*.]

4. suppaṭicchanno[5] antaraghare nisīdissāmī ti sikkhā karaṇīyā. [Vin IV 186,8*f*.]

susaṃvutasikkhāpadaṃ

5. susaṃvuto antaraghare gamissāmī ti sikkhā karaṇīyā. [Vin IV 186,19*f*.]

6. susaṃvuto antaraghare nisīdissāmī ti sikkhā karaṇīyā. [Vin IV 186,19*f*.]

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[1] S[e] adds: chabbīsati sāruppa

[2] S[e] so; other sources omit

[3] Title from Kkh, not in Pāt B[e]

[4] Vin E[e], Ñā: -p-

[5] Vin E[e], Ñā: -p-

I. The rules of training

Now, venerable sirs, these rules of training come up for recitation.

a. The section about even all around

The rule about even all around

1. I shall wear [the under robe] even all round; [this is] a training to be done.

The second rule about even all around

2. I shall put on [the upper robe] even all round; [this is] a training to be done.

The rules about well covered

3. I shall go well covered among the houses [= into a village]; [this is] a training to be done.

4. I shall sit well covered among the houses [= in a village]; [this is] a training to be done.

The rules about being well restrained

5. I shall go well restrained among the houses [= into a village]; [this is] a training to be done.

6. I shall sit well restrained among the houses [= in a village]; [this is] a training to be done.

okkhittacakkhusikkhāpadaṃ

7. okkhittacakkhu antaraghare gamissāmī ti sikkhā karaṇīyā. [Vin IV 186,29*f.*]

8. okkhittacakkhu antaraghare nisīdissāmī ti sikkhā karaṇīyā. [Vin IV 186,29*f.*]

ukkhittakasikkhāpadaṃ

9. na ukkhittakāya antaraghare gamissāmī ti sikkhā karaṇīyā. [Vin IV 187,4*f.*]

10. na ukkhittakāya antaraghare nisīdissāmī ti sikkhā karaṇīyā. [Vin IV 187,4*f.*]

parimaṇḍalavaggo paṭhamo[1]

b. ujjagghikavaggo[2]

ujjagghikasikkhāpadaṃ

11. na ujjagghikāya[3] antaraghare gamissāmī ti sikkhā karaṇīyā. [Vin IV 187,16*f.*]

12. na ujjagghikāya[4] antaraghare nisīdissāmī ti sikkhā karaṇīyā. [Vin IV 187,16*f.*]

uccasaddasikkhāpadaṃ

13. appasaddo antaraghare gamissāmī ti sikkhā karaṇīyā. [Vin IV 187,27*f.*]

14. appasaddo antaraghare nisīdissāmī ti sikkhā karaṇīyā. [Vin IV 187,27*f.*]

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[1] Ñā omits

[2] Sᵉ so; other sources omit

[3] Vin Eᵉ: ujjhaggi-

[4] Vin Eᵉ: -ujjhaggi-

The rules about downcast eyes

7. I shall go with downcast eyes among the houses [= into a village]; [this is] a training to be done

8. I shall sit with downcast eyes among the houses [= in a village]; [this is] a training to be done.

The rules about [robes] hitched up

9. I shall not go with [robes] hitched up among the houses [= into a village]; [this is] a training to be done.

10. I shall not sit with [robes] hitched up among the houses [= in a village]; [this is] a training to be done.

The section about even all round; the first

b. The section about a loud laugh

The rules about a loud laugh

11. I shall not go with a loud laugh [= laughing loudly] among the houses [= into a village]; [this is] a training to be done.

12. I shall not sit with a loud laugh [= laughing loudly] among the houses [= in a village]; [this is] a training to be done.

The rules about a loud sound

13. I shall go with little noise [= speaking quietly] among the houses [= into a village]; [this is] a training to be done.

14. I shall sit with little noise [= speaking quietly] among the houses [= in a village]; [this is] a training to be done.

kāyappacālakādisikkhāpadaṃ

15. na kāyappacālakaṃ antaraghare gamissāmī ti sikkhā karaṇīyā. [Vin IV 188,4*f.*]

16. na kāyappacālakaṃ antaraghare nisīdissāmī ti sikkhā karaṇīyā. [Vin IV 188,4*f.*]

bāhuppacālakasikkhāpadaṃ

17. na bāhuppacālakaṃ antaraghare gamissāmī ti sikkhā karaṇīyā. [Vin IV 188,17*f.*]

18. na bāhuppacālakaṃ antaraghare nisīdissāmī ti sikkhā karaṇīyā. [Vin IV 188,17*f.*]

sīsappacālakasikkhāpadaṃ

19. na sīsappacālakaṃ antaraghare gamissāmī ti sikkhā karaṇīyā. [Vin IV 188,28*f.*]

20. na sīsappacālakaṃ antaraghare nisīdissāmī ti sikkhā karaṇīyā. [Vin IV 188,28*f.*]

ujjagghikavaggo dutiyo[1]

c. khambhakatavaggo[2]

khambhakatasikkhāpadaṃ

21. na khambhakato antaraghare gamissāmī ti sikkhā karaṇīyā. [Vin IV 188,35*f.*]

22. na khambhakato antaraghare nisīdissāmī ti sikkhā karaṇīyā. [Vin IV 188,35*f.*]

oguṇṭhitasikkhāpadaṃ

23. na oguṇṭhito antaraghare gamissāmī ti sikkhā karaṇīyā. [Vin IV 189,9*f.*]

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[1] Ñā omits

[2] S[e] so; other sources omit

The rules about swaying the body, etc.

15. I shall not go swaying my body among the houses [= into a village]; [this is] a training to be done.

16. I shall not sit swaying my body among the houses [= in a village]; [this is] a training to be done.

The rules about swinging the arms

17. I shall not go swinging my arms among the houses [= into a village]; [this is] a training to be done.

18. I shall not sit swinging my arms among the houses [= in a village]; [this is] a training to be done.

The rules about shaking the head

19. I shall not go shaking my head among the houses [= into a village]; [this is] a training to be done.

20. I shall not sit shaking my head among the houses [= in a village]; [this is] a training to be done.

The section about a loud laugh; the second

c. The section about with arms akimbo

The rules about with arms akimbo

21. I shall not go with arms akimbo among the houses [= into a village]; [this is] a training to be done.

22. I shall not sit with arms akimbo among the houses [= in a village]; [this is] a training to be done.

The rules about with head covered

23. I shall not go with my head covered among the houses [= into a village]; [this is] a training to be done.

24. na oguṇṭhito antaraghare nisīdissāmī ti sikkhā karaṇīyā. [Vin IV 189,9*f.*]

ukkuṭikasikkhāpadaṃ

25. na ukkuṭikāya antaraghare gamissāmī ti sikkhā karaṇīyā. [Vin IV 189,19*f.*]

pallatthikasikkhāpadaṃ

26. na pallatthikāya antaraghare nisīdissāmī ti sikkhā karaṇīyā.[1] [Vin IV 189,27*f.*]

sakkaccapaṭiggahaṇasikkhāpadaṃ

27. sakkaccaṃ piṇḍapātaṃ paṭiggahessāmī ti sikkhā karaṇīyā. [Vin IV 190,3*f.*]

pattasaññīpaṭiggahaṇasikkhāpadaṃ

28. pattasaññī piṇḍapātaṃ paṭiggahessāmī ti sikkhā karaṇīyā. [Vin IV 190,13*f.*]

samasūpakapaṭiggahaṇasikkhāpadaṃ

29. samasūpakaṃ piṇḍapātaṃ paṭiggahessāmī ti sikkhā karaṇīyā. [Vin IV 190,23*f.*]

samatittikasikkhāpadaṃ

30. samatitthikaṃ[2] piṇḍapātaṃ paṭiggahessāmī ti sikkhā karaṇīyā. [Vin IV 190,34*f.*]

khambhakatavaggo tatiyo[3]

d. sakkaccavaggo[4]

sakkaccabhuñjanasikkhāpadaṃ

31. sakkaccaṃ piṇḍapātaṃ bhuñjissāmī ti sikkhā karaṇīyā. [Vin IV 191,9*f.*]

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[1] Ñā adds: chabbīsati sāruppā

[2] Vin E^e so; B^e, Ñā^e, S^e: samatitti-

[3] Ñā omits

[4] S^e so; other sources omit

24. I shall not sit with my head covered among the houses [= in a village]; [this is] a training to be done.

The rule about walking on toes or heels

25. I shall not go walking on toes or heels among the houses [= into a village]; [this is] a training to be done.

The rule about lolling

26. I shall not sit lolling [= holding on to my knees ?] among the houses [= in a village]; [this is] a training to be done.

The rule about accepting appreciatively

27. I shall accept alms food appreciatively; [this is] a training to be done.

The rule about accepting with attention to the bowl

28. I shall accept alms food with attention to the bowl; [this is] a training to be done.

The rule about accepting curry in proportion

29. I shall accept alms food with curry in proportion; [this is] a training to be done.

The rules about level with the edge

30. I shall accept alms food level with the edge [of the bowl]; [this is] a training to be done.

The section on arms akimbo; the third

d. The section about appreciatively

The rule about eating appreciatively

31. I shall eat alms food appreciatively; [this is] a training to be done.

pattasaññībhuñjanasikkhāpadaṃ

32. pattasaññī piṇḍapātaṃ bhuñjissāmī ti sikkhā karaṇīyā. [Vin IV 191,19*f.*]

sapadānasikkhāpadaṃ

33. sapadānaṃ piṇḍapātaṃ bhuñjissāmī ti sikkhā karaṇīyā. [Vin IV 191,28*f.*]

samasūpakasikkhāpadaṃ

34. samasūpakaṃ piṇḍapātaṃ bhuñjissāmī ti sikkhā karaṇīyā. [Vin IV 192,4*f.*]

nathūpakatasikkhāpadaṃ

35. na thūpakato[1] omadditvā piṇḍapātaṃ bhuñjissāmī ti sikkhā karaṇīyā. [Vin IV 192,15*f.*]

odanappaṭicchādanasikkhāpadaṃ

36. na sūpaṃ vā byañjanaṃ vā odanena paṭicchādessāmi bhiyyokamyataṃ upādāya ti sikkhā karaṇīyā. [Vin IV 192,27*ff.*]

sūpodanaviññattisikkhāpadaṃ

37. na sūpaṃ vā odanaṃ vā agilāno attano atthāya viññāpetvā bhuñjissāmī ti sikkhā karaṇīyā. [Vin IV 193,30*f.*]

ujjhānasaññīsikkhāpadaṃ

38. na ujjhānasaññī paresaṃ pattaṃ olokessāmī ti sikkhā karaṇīyā. [Vin IV 194,4*f.*]

kabaḷasikkhāpadaṃ

39. nātimahantam kabaḷaṃ[2] karissāmī ti sikkhā karaṇīyā. [Vin IV 194,15*f.*]

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[1] Vin E^e^, Ñā, S^e^: -pato

[2] Ñā: kava-

The rule about eating with attention on the bowl

32. I shall eat alms food with attention on the bowl; [this is] a training to be done.

The rule about methodically

33. I shall eat alms food methodically; [this is] a training to be done.

The rule about curry in proportion

34. I shall eat alms food with curry in proportion; [this is] a training to be done.

The rule about not from the top

35. I shall not eat alms food from the top, [but] having pressed it down; [this is] a training to be done.

The rule about hiding food

36. I shall not hide curry or condiment with rice because of desire to get more; [this is] a training to be done.

The rule about asking for curry and rice

37. I shall not, when not sick, having asked for curry or rice for myself, eat it; [this is] a training to be done.

The rule about finding fault

38. I shall not, finding fault, look at the bowl of others; [this is] a training to be done.

The rule about mouthfuls

39. I shall not make up too large a mouthful; [this is] a training to be done.

ālopasikkhāpadaṃ

40. parimaṇḍalaṃ ālopaṃ karissāmī ti sikkhā karaṇīyā. [Vin IV 194,25*f.*]

sakkaccavaggo catuttho[1]

e. kavaḷavaggo[2]

anāhaṭasikkhāpadaṃ

41. na anāhaṭe kabaḷe mukhadvāraṃ vivarissāmī ti sikkhā karaṇīyā. [Vin IV 195,1*f.*]

bhuñjamānasikkhāpadaṃ

42. na bhuñjamāno sabbaṃ hatthaṃ mukhe pakkhipissāmī ti sikkhā karaṇīyā. [Vin IV 195,10*f.*]

sakabaḷasikkhāpadaṃ

43. na sakabaḷena[3] mukhena byāharissāmī ti sikkhā karaṇīyā. [Vin IV 195,19*f.*]

piṇḍukkhepakasikkhāpadaṃ

44. na piṇḍukkhepakaṃ bhuñjissāmī ti sikkhā karaṇīyā. [Vin IV 195,27*f.*]

kabaḷāvacchedakasikkhāpadaṃ

45. na kabaḷāvacchedakaṃ[4] bhuñjissāmī ti sikkhā karaṇīyā. [Vin IV 196,1*f.*]

avagaṇḍakārakasikkhāpadaṃ

46. na avagaṇḍakārakaṃ bhuñjissāmī ti sikkhā karaṇīyā. [Vin IV 196,11*f.*]

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[1] Ñā omits

[2] S^e so: other sources omit

[3] Ñā, S^e: -kava-

[4] Ñā, S^e: kava-

The rule about a piece [of food]

40. I shall make a piece [of food] into a round [ball]; [this is] a training to be done.

The section about appreciatively; the fourth

e. The section about mouthfuls

The rule about not brought

41. I shall not open my mouth when the mouthful is not brought to it [= until the mouthful is brought]; [this is] a training to be done.

The rule about eating

42. I shall not put the whole hand into my mouth when eating; [this is] a training to be done.

The rule about full [with food]

43. I shall not speak with my mouth full; [this is] a training to be done.

The rule about tossing up a lump

44. I shall not eat tossing up a lump of food [into my mouth]; [this is] a training to be done.

The rule about breaking up a mouthful

45. I shall not eat breaking up a mouthful; [this is] a training to be done.

The rule about stuffing out [the cheeks]

46. I shall not eat stuffing out my cheeks; [this is] a training to be done.

hatthaniddhunakasikkhāpadaṃ

47. na hatthaniddhunakaṃ[1] bhuñjissāmī ti sikkhā karaṇīyā. [Vin IV 196,21*f*.]

sitthāvakārakasikkhāpadaṃ

48. na sitthāvakārakaṃ bhuñjissāmī ti sikkhā karaṇīyā. [Vin IV 196,31*f*.]

jivhānicchārakasikkhāpadaṃ

49. na jivhānicchārakaṃ bhuñjissāmī ti sikkhā karaṇīyā. [Vin IV 197,6*f*.]

capucapukārakasikkhāpadaṃ

50. na capucapukārakaṃ bhuñjissāmī ti sikkhā karaṇīyā. [Vin IV 197,13*f*.]

kabaḷavaggo pañcamo[2]

f. surusuruvaggo[3]

surusurukārakāsikkhāpadaṃ

51. na surusurukārakaṃ bhuñjissāmī ti sikkhā karaṇīyā. [Vin IV 197,34*f*.]

hatthanillehakādisikkhāpadaṃ

52. na hatthanillehakaṃ bhuñjissāmī ti sikkhā karaṇīyā. [Vin IV 198,5*f*.]

pattanillehakasikkhāpadaṃ

53. na pattanillehakaṃ bhuñjissāmī ti sikkhā karaṇīyā. [Vin IV 198,11*f*.]

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[1] Ñā, S[e]: -ddhū-

[2] Ñā omits

[3] S[e] reads: -vaggo; other titles have: -vagga (except for next *vagga* title, p. 104); other sources omit

The rule about shaking the hand about

47. I shall not eat shaking my hand about; [this is] a training to be done.

The rule about scattering rice about

48. I shall not eat scattering rice about; [this is] a training to be done.

The rule about putting the tongue out

49. I shall not eat putting my tongue out; [this is] a training to be done.

The rule about making a chomping noise [= smacking my lips]

50. I shall not eat making a chomping noise [= smacking my lips]; [this is] a training to be done.

The section about mouthfuls; the fifth

f. The section on making a sucking noise

The rule about making a sucking sound

51. I shall not eat making a sucking sound; [this is] a training to be done.

The rule about licking the hand

52. I shall not eat licking my hand; [this is] a training to be done.

The rule about licking the bowl

53. I shall not eat licking the bowl; [this is] a training to be done.

otthanillehakasikkhāpadaṃ

54. na otthanillehakaṃ bhuñjissāmī ti sikkhā karaṇīyā. [Vin IV 198,17]

sāmisasikkhāpadaṃ

55. na sāmisena hatthena pāniyathālakaṃ paṭiggahessāmī ti sikkhā karaṇīyā. [Vin IV 198,34*f.*]

sasitthakasikkhāpadaṃ

56. na sasitthakaṃ pattadhovanaṃ antaraghare chaḍḍessāmī ti sikkhā karaṇīyā.[1] [Vin IV 199,15*f.*]

chattapāṇisikkhāpadaṃ

57. na chattapāṇissa agilānassa dhammaṃ desessāmī[2] ti sikkhā karaṇīyā. [Vin IV 200,9*f.*]

daṇḍapāṇisikkhāpadaṃ

58. na daṇḍapāṇissa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. [Vin IV 200,25*f.*]

satthapāṇisikkhāpadaṃ

59. na satthapāṇissa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. [Vin IV 200,36*f.*]

āvudhapāṇisikkhāpadaṃ

60. na āvudhapāṇissa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. [Vin IV 201,6]

surusuruvaggo chaṭṭho[3]

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[1] Ñā adds: samatiṃsa bhojanapaṭisaṃyuttā

[2] Ñā throughout: desissāmi

[3] Ñā omits

The rule about licking the lips

54. I shall not eat licking my lips; [this is] a training to be done.

The rule about soiled by food

55. I shall not accept a drinking pot with a hand soiled by food; [this is] a training to be done.

The rule about with rice grains

56. I shall not among the houses [= in a village] throw away bowl-washing [water] with rice grains in it; [this is] a training to be done.

The rule about one with an umbrella in hand

57. I shall not teach Dhamma to one having an umbrella in his hand [who is] not sick; [this is] a training to be done.

The rule about one with a staff in hand

58. I shall not teach the Dhamma to one with a staff in his hand [who is] not sick; [this is] a training to be done.

The rule about one with a knife in hand

59. I shall not teach the Dhamma to one with a knife in his hand [who is] not sick; [this is] a training to be done.

The rule about one with a weapon in hand

60. I shall not teach the Dhamma to one with a weapon in his hand [who is] not sick; [this is] a training to be done.

The section on making a sucking noise; the sixth

g. pādukavaggo[1]

pādukasikkhāpadaṃ

61. na pādukārūḷhassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. [Vin IV 201,14*f.*]

upāhanasikkhāpadaṃ

62. na upāhanārūḷhassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. [Vin IV 201,21]

yānasikkhāpadaṃ

63. na yānagatassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. [Vin IV 201,25*f.*]

sayanasikkhāpadaṃ

64. na sayanagatassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. [Vin IV 202,3*f.*]

pallatthikasikkhāpadaṃ

65. na pallatthikāya nisinnassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. [Vin IV 202,12*f.*]

veṭṭhitasikkhāpadaṃ

66. na veṭhitasīsassa[2] agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. [Vin IV 202,22*f.*]

oguṇṭhitasikkhāpadaṃ

67. na oguṇṭhitasīsassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. [Vin IV 202,34*f.*]

chamāsikkhāpadaṃ

68. na chamāya[3] nisīditvā āsane nisinnassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. [Vin IV 203,11*f.*]

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[1] S^e so (reading *pādukavaggo* for *pādukāvaggo*); other sources omit

[2] Vin E^e, Ñā, S^e: -ṭṭh-

[3] Ñā, S^e: -yaṃ

g. The section on shoes

The rule about shoes

61. I shall not teach the Dhamma to one wearing shoes [who is] not sick; [this is] a training to be done.

The rule about sandals

62. I shall not teach the Dhamma to one wearing sandals [who is] not sick; [this is] a training to be done.

The rule about vehicles

63. I shall not teach the Dhamma to one in a vehicle [who is] not sick; [this is] a training to be done.

The rule about couches

64. I shall not teach the Dhamma to one on a couch [who is] not sick; [this is] a training to be done.

The rule about lolling

65. I shall not teach the Dhamma to one who sits lolling [= holding on to his knees ?] [who is] not sick; [this is] a training to be done.

The rule about wrapped round

66. I shall not teach the Dhamma to one with his head wrapped around [with a turban] [who is] not sick; [this is] a training to be done.

The rule about covered up

67. I shall not teach the Dhamma to one with his head covered up [who is] not sick; [this is] a training to be done.

The rule about on the ground

68. I shall not while sitting on the ground teach the Dhamma to one sitting on a seat [who is] not sick; [this is] a training to be done.

nīcāsanasikkhāpadaṃ

69. na nīce āsane nisīditvā ucce āsane nisinnassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. [Vin IV 203,22*f.*]

ṭhitasikkhāpadaṃ

70. na ṭhito nisinnassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. [Vin IV 204,33*f.*]

pacchatogamanasikkhāpadaṃ

71. na pacchato gacchanto purato gacchantassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. [Vin IV 205,4*f.*]

uppathenagamanasikkhāpadaṃ

72. na uppathena gacchanto pathena gacchantassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā.[1] [Vin IV 205,10*f.*]

[2]ṭhito-uccārasikkhāpadaṃ

73. na ṭhito agilāno uccāraṃ vā passāvaṃ vā karissāmī ti sikkhā karaṇīyā. [Vin IV 205,16*f.*]

harite-uccārasikkhāpadaṃ

74. na harite agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmī ti sikkhā karaṇīyā. [Vin IV 205,25*f.*]

udake-uccārasikkhāpadaṃ

75. na udake agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmī ti sikkhā karaṇīyā. [Vin IV 206,22*f.*]

pādukavaggo sattamo[3]

uddiṭṭhā kho āyasmanto sekhiyā dhammā.

tatth' āyasmante pucchāmi kacci 'ttha parisuddhā? dutiyam pi pucchāmi kacci 'ttha parisuddhā? tatiyam pi

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[1] Ñā adds: soḷasa dhammadesanāpaṭisaṃyuttā

[2] S[e] adds: tayo pakiṇṇakā ("the three miscellaneous rules")

[3] Ñā (for p.s.): tayo pakiṇṇakā

The rule about low seats

69. I shall not while sitting on a low seat teach the Dhamma to one sitting on a high seat [who is] not sick; [this is] a training to be done.

The rule about standing

70. I shall not while standing teach the Dhamma to one sitting [who is] not sick; [this is] a training to be done.

The rule about going behind

71. I shall not while going behind teach the Dhamma to one going in front [who is] not sick; [this is] a training to be done.

The rule about going beside a path

72. I shall not while going beside a path teach the Dhamma to one going on the path [who is] not sick; [this is] a training to be done.

The rule about defæcating while standing

73. I shall not, [when] not sick, defæcate or urinate while standing up; [this is] a training to be done.

The rule about defæcating on green plants

74. I shall not, [when] not sick, defæcate or urinate or spit on green plants; [this is] a training to be done.

The rule about defæcating in water

75. I shall not, [when] not sick, defæcate or urinate or spit into water; [this is] a training to be done.

The section about shoes; the seventh

Recited, venerable sirs, are the rules of training.

Herein I ask the venerable ones: Are you pure in this? A second time I ask: Are you pure in this? A third time I ask:

pucchāmi kacci 'ttha parisuddhā? parisuddh' etth' āyasmanto, tasmā tuṇhī. evam etaṃ dhārayāmī ti. [Vin IV 206,31–35]

sekhiyā[1] niṭṭhitā.

J. adhikaraṇasamatha

[2]ime kho pan' āyasmanto satta[3] adhikaraṇasamathā dhammā uddesaṃ āgacchanti.

uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya
sammukhāvinayo dātabbo,
sativinayo dātabbo,
amūḷhavinayo dātabbo,
paṭiññāya kāretabbaṃ,[4]
yebhuyyasikā,
tassapāpiyasikā,[5]
tiṇavatthārako ti.

udditthā kho āyasmanto satta[6] adhikaraṇasamathā dhammā.

tatth' āyasmante pucchāmi kacci 'ttha parisuddhā? dutiyam pi pucchāmi kacci 'ttha parisuddhā? tatiyam pi pucchāmi kacci 'ttha parisuddhā? parisuddh' etth' āyasmanto, tasmā tuṇhī. evam etaṃ dhārayāmī ti.[7]

uddiṭṭhaṃ kho āyasmanto nidānaṃ,
uddiṭṭhā cattāro pārājikā dhammā,

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[1]S[e] adds: dhammā

[2]S[e] adds: adhikaraṇasamatha

[3]Ñā: sattādhi-

[4]Ñā (for p.k.): paṭiññātakaraṇaṃ; S[e] *v.l.*: paṭiññātakāra

[5]Vin E[e]: -piyya-

[6]Ñā: sattādhi-

[7]Ñā adds: sattādhikaraṇasamathā niṭṭhitā; S[e] adds: adhikaraṇasamathā dhammā niṭṭhitā

Are you pure in this? The venerable ones are pure in this; therefore they are silent. Thus I record it.

The rules of training are finished.

J. The settlement of legal processes

Now, venerable sirs, these seven matters for the settlement of legal processes come up for recitation.

For the settlement, for the stilling of legal processes whenever they may arise:

1. A verdict "in the presence of" may be given;
2. A verdict of mindfulness may be given;
3. A verdict of insanity may be given;
4. It may be carried out according to what is admitted;
5. The decision of the majority;
6. By [giving a penalty] to one for further evil;
7. The covering up [as] with grass.

Recited, venerable sirs, are the seven matters for the settlement of legal processes.

Herein I ask the venerable ones: Are you pure in this? A second time I ask: Are you pure in this? A third time I ask: Are you pure in this? The venerable ones are pure in this; therefore they are silent. Thus I record it.

The settlement of legal processes is finished.

Recited, venerable sirs, is the introduction, recited are the four matters entailing defeat,

uddiṭṭhā terasa saṅghādisesā dhammā,
uddiṭṭhā dve aniyatā dhammā,
uddiṭṭhā tiṃsa nissaggiyā pācittiyā dhammā,
uddiṭṭhā dvenavuti pācittiyā dhammā,
uddiṭṭhā cattāro pāṭidesanīyā dhammā,
uddiṭṭhā sekhiyā dhammā,
uddiṭṭhā satta[1] adhikaraṇasamathā dhammā.

ettakaṃ tassa Bhagavato suttāgataṃ suttapariyāpannaṃ anvaddhamāsaṃ[2] uddesaṃ āgacchati. tattha sabbeh' eva samaggehi sammodamānehi avivadamānehi[3] sikkhitabban ti. [Vin IV 207.1-19]

vitthāruddeso pañcamo[4]

Bhikkhupātimokkhaṃ[5] niṭṭhitaṃ.

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[1]Ñā: sattādhi-

[2]Ñā, Se: -ḍḍh-

[3]Ñā: -vā-

[4]Be so; other editions omit

[5]Ñā: -pāṭi-

recited are the thirteen matters entailing a formal meeting of the saṅgha,
recited are the two indefinite matters,
recited are the thirty matters entailing expiation with forfeiture,
recited are the ninety-two matters entailing expiation,
recited are the four matters to be confessed,
recited are the rules of training,
recited are the seven matters for the settlement of legal processes.

So much, come down in the sutta of the Bhagavant, contained in the sutta, comes up for recitation every half month. Herein all are to train — united, in agreement, not disputing.

The recitation of the enumeration; the fifth

The Bhikkhu Pātimokkha is finished.

II. Bhikkhunīpātimokkhapāḷi

namo tassa Bhagavato arahato sammāsambuddhassa.

A. [pubbakiccaṃ]

1. pubbakaraṇaṃ (4)

sammajjanī padīpo ca udakaṃ āsanena ca.
uposathassa etāni pubbakaraṇan ti vuccati.

[Sp V 1063,3*f*.]

2. pubbakiccaṃ (5)

chanda-pārisuddhi-utukkhānaṃ bhikkhunīgaṇanā ca
ovādo.
uposathassa etāni pubbakiccan ti vuccati.

[Cf. Sp V 1063,6*f*.]

3. pattakalla-aṅgā (4)

uposatho, yāvatikā ca bhikkhunī[1] kammappattā.
sabhāgāpattiyo ca na vijjanti.
vajjanīyā ca puggalā tasmiṃ na honti,
pattakallan ti vuccati.

[Cf. Sp V 1063,10–13]

pubbakaraṇapubbakiccāni samāpetvā desitāpattikassa samaggassa bhikkhunīsaṅghassa anumatiyā pātimokkhaṃ uddisituṃ ārādhanaṃ karoma.[2]

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[1] Wij : -niyo

[2] Wij : -mi

II. The Text of the Bhikkhunī Pātimokkha

Homage to the Bhagavant, the arahat,
the fully and perfectly awakened one.

A. [The preliminary duty][1]

1. The preliminary function

[Sweeping the place for the uposatha with] a broom and [lighting] a lamp, and [preparing] water [for drinking and for washing] together with seat[s]; these are called the preliminary functions of the uposatha day.

2. The preliminary duties

[The declaration of] purity [on behalf of absent bhikkhunīs], [bringing] consent [to the recitation on behalf of bhikkhunīs who are ill], announcing the time [to recite the Pātimokkha], counting the [participating] bhikkhunīs, and the exhortation [of the bhikkhunīs], these are called the preliminary duties of the uposatha day.

3. The appropriate time

[It is the day for the] uposatha; and as many bhikkhunīs [as are required] have arrived for the formal proceeding; and there are none [of the bhikkhunīs who are guilty of] the same offences; and there are no individuals who are to be avoided. This is called the appropriate time.

Having finished the preliminary works and duties, with the permission of the united bhikkhunī saṅgha, which has

[1] For this section, see the notes with the Bhikkhu Pātimokkha, p. 3.

B. nidānuddeso[1]

suṇātu me ayye saṅgho, ajj' uposatho pannaraso. yadi saṅghassa pattakallaṃ, saṅgho uposathaṃ kareyya, pātimokkhaṃ uddiseyya.

kiṃ saṅghassa pubbakiccaṃ? pārisuddhiṃ ayyāyo ārocetha. pātimokkhaṃ uddisissāmi, taṃ sabbā va santā sādhukaṃ suṇoma manasikaroma.

yassā siyā āpatti, sā āvikareyya. asantiyā āpattiyā tuṇhī bhavitabbaṃ.

tuṇhībhāvena kho panāyyāyo, parisuddhā ti vedissāmi.

yathā kho pana paccekapuṭṭhassā[2] veyyākaraṇaṃ hoti, evam evaṃ[3] evarūpāya parisāya yāvatatiyaṃ anusāvitaṃ[4] hoti.

yā pana bhikkhunī yāvatatiyaṃ anusāviyamāne[5] saramānā santiṃ āpattiṃ n' āvikareyya, sampajānamusāvād' assā hoti. sampajānamusāvādo kho panāyyāyo antarāyiko dhammo vutto Bhagavatā.

tasmā saramānāya bhikkhuniyā āpannāya visuddhāpekkhāya santī āpatti āvikātabbā, āvikatā hi 'ssā phāsu hoti. (Cf. Vin II 102,33–103,11)

uddiṭṭhaṃ kho ayyāyo nidānaṃ.

tatthāyyāyo pucchāmi kacci 'ttha parisuddhā? dutiyam pi pucchāmi kacci 'ttha parisuddhā? tatiyam pi pucchāmi kacci 'ttha parisuddhā? parisuddh' etthāyyāyo, tasmā tuṇhī, evam etaṃ dhārayāmī ti.

nidānaṃ niṭṭhitaṃ.[6]

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[1]Wij omits opening titles

[2]Wij : -cche-—-ṭṭhāya

[3]Wij : eva

[4]Vin E[e] : -ss-

[5]Vin E[e] : -ss-

[6]Wij, Phye : nidānuddeso paṭhamo.

confessed its offences, I shall make an undertaking to recite the Pātimokkha.

B. The recitation of the introduction

Noble lady, let the saṅgha hear me. Today is the uposatha of the fifteenth day. If the proper time has come for the saṅgha, the saṅgha should carry out the uposatha, it should recite the Pātimokkha.

What is the preliminary duty for the saṅgha? Noble ladies, announce [any declaration of] purity [given by absent bhikkhunīs]. I shall recite the Pātimokkha.

Let all of us being [present] listen and attend carefully. For whom there may be an offence, she should reveal it.

There being no offence, silence should be kept. I shall know by their silence that the noble ladies are pure.

As there is an answer for one questioned individually, so it is proclaimed up to the third time in such an assembly [as this].

If any bhikkhunī, when it is being proclaimed up to the third time, on remembering it, should not reveal an offence which exists, it is a conscious lie for her. Noble ladies, a conscious lie has been pronounced by the Bhagavant to be an obstructing matter.

Therefore any offence which exists is to be revealed by a bhikkhunī, who having committed an offence, remembers it and looks for purification. When revealed, it is good for her.

Recited, noble ladies, is the introduction.

Herein I ask the noble ladies: Are you pure in this? A second time I ask: Are you pure in this? A third time I ask: Are you pure in this? The noble ladies are pure in this; therefore they are silent. Thus I record it.

The introduction is finished.

C. pārājikuddeso

tatr' ime aṭṭha pārājikā dhammā uddesaṃ āgacchanti.

methunadhammasikkhāpadaṃ

1. yā pana bhikkhunī chandaso methunaṃ dhammaṃ paṭi-seveyya antamaso tiracchānagatena pi, pārājikā hoti asaṃvāsā. (Cf. BhPār no. 1, Vin III 23,33–36)

adinnādānasikkhāpadaṃ

2. yā pana bhikkhunī gāmā vā araññā vā adinnaṃ theyya-saṅkhātaṃ ādiyeyya yathārūpe adinnādāne rājāno coraṃ gahetvā haneyyuṃ vā bandheyyuṃ vā pabbājeyyuṃ vā corā 'si bālā 'si mūḷhā 'si thenā 'sī ti, tathārūpaṃ bhikkhunī adinnaṃ ādiyamānā ayam pi pārājikā hoti asaṃvāsā. (Cf. BhPār no. 2, Vin III 46,16–20)

manussaviggahasikkhāpadaṃ

3. yā pana bhikkhunī sañcicca manussaviggahaṃ jīvitā voropeyya satthahārakaṃ vā 'ssa pariyeseyya maraṇavaṇṇaṃ vā saṃvaṇṇeyya maraṇāya vā samādapeyya ambho purisa kiṃ tuyh' iminā pāpakena dujjīvitena? matan te jīvitā[1] seyyo ti, iti cittamanā cittasaṅkappā anekapariyāyena maraṇa-vaṇṇaṃ vā saṃvaṇṇeyya maraṇāya vā samādapeyya, ayam pi pārājikā hoti asaṃvāsā. (Cf. BhPār no. 3, Vin III 73,10–16)

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[1] Wij : ji-

C. The recitation of the [rules entailing] defeat

Herein these eight matters entailing defeat come up for recitation.

The rule about sexual intercourse

1. [= Bh 1] Whatever bhikkhunī should willingly engage in sexual intercourse even with a male animal, she becomes defeated, not in communion.

The rule about taking what is not given

2. [= Bh 2] Whatever bhikkhunī should take away from a village or from a forest what is not given in a way which is called theft, in such manner of taking what is not given that kings, having arrested the robber, would beat or would bind or would expel her, [saying], "You are a robber, you are a fool, you are stupid, you are a thief," the bhikkhunī taking anything not given of such a nature, she too becomes defeated, not in communion.

The rule about a human being

3. [= Bh 3] Whatever bhikkhunī should intentionally deprive a human being of life, or seek out a [life-]taking weapon for him, or should utter praise of death, or should urge him towards death, [saying], "Good man, what [good] to you is this miserable life? Death is better for you than life," having such thoughts in mind and such intentions in mind, in many ways should utter praise of death, or should urge him towards death, she too becomes defeated, not in communion.

uttarimanussadhammasikkhāpadaṃ

4. yā pana bhikkhunī anabhijānaṃ uttarimanussadhammaṃ attupanāyikaṃ alamariyañāṇadassanaṃ samudācareyya iti jānāmi, iti passāmī ti, tato aparena samayena samanuggāhīyamānā[1] vā asamanuggāhīyamānā[2] vā āpannā visuddhāpekkhā evaṃ vadeyya ajānam evaṃ ayye avacaṃ jānāmi, apassaṃ passāmi, tucchaṃ musā vilapin ti, aññatra adhimānā, ayam pi pārājikā hoti asaṃvāsā. (Cf. BhPār no. 4, Vin III 133,12–16)

ubbhajāṇumaṇḍalikāsikkhāpadaṃ

5. yā pana bhikkhunī avassutā avassutassa purisapuggalassa adhakkhakaṃ[3] ubbhajāṇumaṇḍalaṃ āmasanaṃ vā parāmasanaṃ[4] vā gahaṇaṃ vā chupanaṃ vā paṭipīḷanaṃ[5] vā sādiyeyya, ayam pi pārājikā hoti asaṃvāsā ubbhajāṇumaṇḍalikā. (Vin IV 213,34–38 [BhīPār no. 1 in Vin])

vajjappaṭicchādikāsikkhāpadaṃ

6. yā pana bhikkhunī jānaṃ pārājikaṃ dhammaṃ ajjhāpannaṃ bhikkhuniṃ n' ev' attanā paṭicodeyya na gaṇassa āroceyya, yadā ca sā ṭhitā vā assa cutā vā nāsitā vā avassaṭā[6] vā sā pacchā evaṃ vadeyya pubb' evāhaṃ ayye aññāsiṃ etaṃ bhikkhuniṃ evarūpā ca evarūpā ca sā bhaginī ti, no ca kho attanā paṭicodessaṃ[7] na gaṇassa ārocessan[8] ti; ayam pi pārājikā hoti asaṃvāsā vajjapaṭicchādikā.[9] (Vin IV 216,31–17,2 [BhīPār no. 2 in Vin])

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[1] S^e, Wij: -hi-

[2] S^e, Wij: -hi-

[3] Wij: adhakkhaṃ

[4] Wij: prā- [*sic*]

[5] Vin E^e: pati-

[6] Vin E^e, S^e: -s-

[7] Vin E^e: -deyyaṃ

[8] Vin E^e: -ceyyan

[9] S^e: -pp-

The rule about a superhuman state

4. [= Bh 4] Whatever bhikkhunī should, while not knowing, boast a superhuman state, knowledge and insight deserving the name "noble", as being present in herself, [saying], "I know thus, I see thus", then afterwards on another occasion should, whether being examined or not being examined, having committed the offence and looking for purification, say thus, "Noble lady, not knowing, I said, 'I know'; not seeing, I said, 'I see'; I spoke falsely, lying," other than from an overestimation [of herself], she too becomes defeated, not in communion.

The rule about one touching above the circle of the knees

5. Whatever bhikkhunī, overflowing with desire, should consent to the rubbing or rubbing up against or taking hold of or touching or pressing against, below the collarbone, above the circle of the knees, of a male person who is overflowing with desire, she too becomes defeated, not in communion, [being] one who touches above the circle of the knees.

The rule about the concealer of a fault

6. Whatever bhikkhunī, knowing that a bhikkhunī has committed a matter entailing defeat, should neither herself reprove her, nor speak to a group, but when she may be remaining [as a bhikkhunī] or deceased or expelled or withdrawn, should afterwards speak thus, "Noble ladies, before I knew this bhikkhunī, she was a sister like this and that, [but I thought,] 'I will neither myself reprove her nor speak to a group'," she too becomes defeated, not in communion, [being] one who conceals a fault.

ukkhittānuvattikāsikkhāpadaṃ

7. yā pana bhikkhunī samaggena saṅghena ukkhittaṃ bhikkhuṃ dhammena vinayena satthusāsanena anādaraṃ appaṭikāraṃ[1] akatasahāyaṃ tam anuvatteyya, sā bhikkhunī bhikkhunīhi evam assa vacanīyā eso kho ayye bhikkhu samaggena saṅghena ukkhitto dhammena vinayena satthusāsanena anādaro appaṭikāro[2] akatasahāyo, māyye etaṃ bhikkhuṃ anuvattī ti. evañ ca sā bhikkhunī bhikkhunīhi vuccamānā tath' eva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya. yāvatatiyañ ce samanubhāsiyamānā taṃ paṭinissajjeyya, icc etaṃ kusalaṃ. no ce paṭinissajjeyya, ayam pi pārājikā hoti asaṃvāsā ukkhittānuvattikā. (Vin IV 218,14–25 [BhīPār no. 3 in Vin])

aṭṭhavatthukāsikkhāpadaṃ

8. yā pana bhikkhunī avassutā avassutassa purisapuggalassa hatthaggahaṇaṃ[3] vā sādiyeyya saṅghāṭikaṇṇaggahaṇaṃ[4] vā sādiyeyya santiṭṭheyya vā, sallapeyya vā saṅketaṃ vā gaccheyya purisassa vā abbhāgamanaṃ sādiyeyya channaṃ vā anupaviseyya kāyaṃ vā tadatthāya upasaṃhareyya etassa asaddhammassa paṭisevanatthāya, ayam pi pārājikā hoti asaṃvāsā aṭṭhavatthukā. (Vin IV 220,33–21,4 [BhīPār no. 4 in Vin])

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[1] Vin E[e]: apa-

[2] Vin E[e]: apa-

[3] Vin E[e]: -g-

[4] Vin E[e]: -g-

The rule about the follower of one who is suspended

7. Whatever bhikkhunī should imitate him, a bhikkhu suspended by a united saṅgha, one who is disrespectful towards, who does not make amends towards, one who is unfriendly towards the rule, the discipline, the teacher's instruction, that bhikkhunī should be spoken to by the bhikkhunīs thus, "Noble lady, this bhikkhu, suspended by a united sangha, is disrespectful towards, does not make amends towards, is unfriendly towards the rule, the discipline, the teacher's instruction. Do not imitate this bhikkhu, noble lady." And should that bhikkhunī, being spoken to thus by the bhikkhunīs, persist in the same way [as before], that bhikkhunī should be admonished by the bhikkhunīs up to the third time to give up that [course of action]. If, being admonished up to the third time, she should give it up, that is good. But if she should not give it up, she too becomes defeated, not in communion, [being] the follower of one who is suspended.

The rule about the doer of the eight things

8. Whatever bhikkhunī, overflowing with desire, for the sake of following what is verily not the rule, should consent to the holding of the hand by a male person who is overflowing with desire or should consent to the holding of the edge of [her] outer cloak or should stand or should talk or should go to a rendezvous or should consent to a man's approaching [her] or should enter into a covered place or should dispose the body for such a purpose, she too becomes defeated, not in communion, [being] a doer of the eight things.

udditthā kho ayyāyo attha pārājikā dhammā. yesaṃ bhikkhunī aññataraṃ vā aññataraṃ vā āpajjitvā na labhati bhikkhunīhi saddhiṃ saṃvāsaṃ, yathā pure tathā pacchā, pārājikā hoti asaṃvāsā.

tatthāyyāyo[1] pucchāmi kacci 'ttha parisuddhā? dutiyam pi pucchāmi kacci 'ttha parisuddhā? tatiyam pi pucchāmi kacci 'ttha parisuddhā? parisuddh' etthāyyāyo,[2] tasmā tuṇhī, evam etaṃ dhārayāmī ti. (Vin IV 222,9–15)

pārājikaṃ[3] niṭṭhitaṃ.[4]

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1 Vin E^e: tatth' ayyāyo

2 Vin E^e: etth' ayyāyo

3 S^e adds: dhammā

4 S^e: -tā: Wij., Phye (for p.n.): pārājikuddeso dutiyo

Recited, noble ladies, are the eight matters entailing defeat. If a bhikkhunī has committed one or other of these offences, she is no longer allowed to [live in] communion with bhikkhunīs; as [she was] before [ordination] so [she is] after [the confession of the offence]; she becomes defeated, not in communion.

Herein I ask the noble ladies: Are you pure in this? A second time I ask: Are you pure in this? A third time I ask: Are you pure in this? The noble ladies are pure in this; therefore they are silent. Thus I record it.

The defeat section is finished.

D. saṅghādisesuddeso

ime kho panāyyāyo[1] sattarasa saṅghādisesā dhammā uddesaṃ āgacchanti. (Vin IV 223,1*f.*)

ussayavādikāsikkhāpadaṃ

1. yā pana bhikkhunī ussayavādikā[2] vihareyya gahapatinā vā gahapatiputtena vā dāsena vā kammakārena[3] vā antamaso samaṇaparibbājakenāpi, ayam pi[4] bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ. (Vin IV 224,25–28)

corīvuṭṭhāpikāsikkhāpadaṃ[5]

2. yā pana bhikkhunī jānaṃ coriṃ vajjhaṃ[6] viditaṃ anapaloketvā rājānaṃ vā saṅghaṃ vā gaṇaṃ vā pūgaṃ vā seṇiṃ vā aññatra kappā vuṭṭhāpeyya, ayam pi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ. (Vin IV 226,18–22)

ekagāmantaragamanasikkhāpadaṃ

3. yā pana bhikkhunī ekā vā gāmantaraṃ gaccheyya ekā vā nadīpāraṃ gaccheyya ekā vā rattiṃ vippavaseyya ekā vā gaṇamhā ohiyeyya, ayam pi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ. (Vin IV 229,35–30,1)

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[1] Vin E^e: pan' a-

[2] S^e: usuyya- (but the title of the rule is as B^e)

[3] Wij *v.l.*: -ka-

[4] Vin E^e, Wij omit

[5] S^e: -pī-

[6] S^e: -jjha-vi-

D. The recitation of the saṅghādisesa [rules]

Now, noble ladies, these seventeen matters entailing a formal meeting of the saṅgha come up for recitation.

The rule about speaking in envy

1. Whatever bhikkhunī should be one speaking in envy about a householder or a householder's son or a slave or a workman or even about a wanderer who is a recluse, that bhikkhunī too has committed a matter that is an offence at once, entailing a formal meeting of the saṅgha involving [temporary] exclusion.

The rule about one sponsoring a woman thief

2. Whatever bhikkhunī should knowingly sponsor a woman thief found to deserve death, without having obtained permission from a king or a saṅgha or a group or a guild or a company, unless she is allowable, that bhikkhunī too has committed a matter that is an offence at once, entailing a formal meeting of the saṅgha involving [temporary] exclusion.

The rule about going to the [next] village alone

3. Whatever bhikkhunī should go to the [next] village alone or should go to the other bank of a river alone or should be away for a night alone or should stay behind a group alone, that bhikkhunī too has committed a matter that is an offence at once, entailing a formal meeting of the saṅgha involving [temporary] exclusion.

ukkhittaka-osāraṇasikkhāpadaṃ

4. yā pana bhikkhunī samaggena saṅghena ukkhittaṃ bhikkhuniṃ dhammena vinayena satthusāsanena anapaloketvā kārakasaṅghaṃ anaññāya gaṇassa chandaṃ osāreyya, ayam pi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ. (Vin IV 231,30–34)

bhojanapaṭiggahaṇapaṭhamasikkhāpadaṃ[1]

5. yā pana bhikkhunī avassutā avassutassa purisapuggalassa hatthato khādanīyaṃ[2] vā bhojanīyaṃ[3] vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā, ayam pi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ. (Vin IV 233,8–12)

bhojanapaṭiggahaṇadutiyasikkhāpadaṃ[4]

6. yā pana bhikkhunī evaṃ vadeyya kin te ayye eso purisapuggalo karissati avassuto vā anavassuto vā yato tvaṃ anavassutā, iṅgh'[5] ayye yan te eso purisapuggalo deti khādanīyaṃ[6] vā bhojanīyaṃ[7] vā taṃ tvaṃ sahatthā paṭiggahetvā khāda vā bhuñja vā ti, ayaṃ pi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ. (Vin IV 234,24–30)

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[1] Kkh Be: bhojanappa-

[2] Vin Ee: -ni-

[3] Vin Ee: -ni-

[4] Kkh Be: bhojanappa-

[5] Wij: -gha

[6] Vin Ee: -ni-

[7] Vin Ee: -ni-

The rule about the restoration of one suspended

4. Whatever bhikkhunī, without having obtained permission from the saṅgha which carried out the proceedings in accordance with the rule, the discipline, the teacher's instruction, not having learnt the group's desire, should restore a bhikkhunī suspended by a united saṅgha, that bhikkhunī too has committed a matter that is an offence at once, entailing a formal meeting of the saṅgha involving [temporary] exclusion.

The first rule about accepting food

5. Whatever bhikkhunī, overflowing with desire, having accepted with her own hand solid food or soft food from the hand of a man overflowing with desire, should eat it or partake of it, that bhikkhunī too has committed a matter that is an offence at once, entailing a formal meeting of the saṅgha involving [temporary] exclusion.

The second rule about accepting food

6. Whatever bhikkhunī should speak thus, "What can this man, whether he is overflowing with desire or not overflowing with desire, do to you, noble lady, since you are not overflowing with desire? Please, noble lady, whatever solid food or soft food this man is giving to you, eat or partake of it, having accepted it with your own hand," that bhikkhunī too has committed a matter that is an offence at once, entailing a formal meeting of the saṅgha involving [temporary] exclusion.

sañcarittadisikkhāpadaṃ[1]

7. yā pana bhikkhunī sañcarittaṃ saṁāpajjeyya itthiyā vā purisamatiṃ, purisassa vā itthimatiṃ, jāyattane vā jārattane vā antamaso taṅkhaṇikāya pi, ayam pi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ. (Cf. BhSaṅgh no. 5, Vin III 139.7*ff.*)

duṭṭhadosasikkhāpadaṃ

8. yā pana bhikkhunī bhikkhuniṃ duṭṭhā dosā appatītā amūlakena pārājikena dhammena anuddhaṃseyya[2] app eva nāṁa naṃ imamhā brahmacariyā cāveyyan ti, tato aparena samayena samanuggāhīyamānā vā asamanuggāhīyamānā[3] vā amūlakañ c' eva taṃ adhikaraṇaṃ hoti, bhikkhunī ca dosaṃ patiṭṭhāti, ayam pi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ. (Cf. BhSaṅgh no. 8, Vin III 163.21–26)

aññabhāgiyasikkhāpadaṃ

9. yā pana bhikkhunī bhikkhuniṃ duṭṭhā dosā appatītā aññabhāgiyassa adhikaraṇassa kiñci desaṃ lesamattaṃ upādāya pārājikena dhammena anuddhaṃseyya app eva nāma naṃ imamhā brahmacariyā cāveyyan ti, tato aparena samayena samanuggāhīyamānā[4] vā asamanuggāhīyamānā[5] vā aññabhāgiyañ c' eva taṃ adhikaraṇaṃ hoti, koci deso lesamatto upādinno, bhikkhunī ca dosaṃ patiṭṭhāti, ayam pi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ. (Cf. BhSaṅgh no. 9, Vin III 167.38–68.6)

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[1] Kkh B^e: -ttā-

[2] Wij: annudhaṃ- [*sic*]

[3] S^e, Wij: -hi-

[4] S^e, Wij: -hi-

[5] S^e, Wij: -hi-

The rule about acting as a go-between, etc.

7. Whatever bhikkhunī should act as a go-between [conveying] either a man's intentions to a woman or a woman's intentions to a man in respect of being a wife or being a paramour [or] even being a temporary [wife], that bhikkhunī too has committed a matter that is an offence at once, entailing a formal meeting of the saṅgha involving [temporary] exclusion.

The rule about being corrupted and corrupting

8. Whatever bhikkhunī should, being corrupted, corrupting, displeased, accuse a bhikkhunī of an unfounded matter entailing defeat, [thinking], "Perhaps I may make her fall from this holy life," [and] then on another occasion, being questioned or not being questioned, that legal process turns out to be unfounded, and the bhikkhunī admits to corruption, that bhikkhunī too has committed a matter that is an offence at once, entailing a formal meeting of the saṅgha involving [temporary] exclusion.

The rule about belonging to another class

9. Whatever bhikkhunī should, being corrupted, corrupting, displeased, accuse a bhikkhunī of a matter entailing defeat, taking merely as a pretext some point of a legal process connected with another class, [thinking], "Perhaps I may make her fall from this holy life," [and] then on another occasion, being questioned or not being questioned, that legal process turns out to be connected with another class, [and] some point has been used merely as a pretext, and the bhikkhunī admits to corruption, that bhikkhunī too has committed a matter that is an offence at once, entailing a formal meeting of the saṅgha involving [temporary] exclusion.

sikkhaṃpaccācikkhaṇasikkhāpadaṃ

10. yā pana bhikkhunī kupitā anattamanā evaṃ vadeyya Buddhaṃ paccācikkhāmi[1] [2]dhammaṃ paccācikkhāmi saṅghaṃ paccācikkhāmi[2] sikkhaṃ paccācikkhāmi, kin nu 'mā va samaṇiyo yā samaṇiyo Sakyadhītaro, sant' aññā pi samaṇiyo lajjiniyo kukkuccikā sikkhākāmā, tāsāhaṃ santike brahmacariyaṃ carissāmī ti, sā bhikkhunī bhikkhunīhi evam assa vacanīyā māyye kupitā anattamanā evaṃ avaca Buddhaṃ [3]paccācikkhāmi dhammaṃ paccācikkhāmi saṅghaṃ paccācikkhāmi sikkhaṃ paccācikkhāmi, kin nu 'mā va' samaṇiyo[4] yā samaṇiyo[5] Sakyadhītaro, sant' aññā pi samaṇiyo lajjiniyo kukkuccikā sikkhākāmā, tāsāhaṃ santike brahmacariyaṃ[3] carissāmī ti. abhiramāyye,[6] svākkhāto dhammo, cara brahmacariyaṃ sammā dukkhassa antakiriyāyā ti. evañ ca sā bhikkhunī bhikkhunīhi vuccamānā tath' eva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya. yāvatatiyañ ce samanubhāsiyamānā taṃ paṭinissajjeyya, icc etaṃ kusalaṃ. no ce paṭinissajjeyya, ayam pi bhikkhunī yāvatatiyakaṃ dhammaṃ āpannā nissāraṇīyaṃ[7] saṅghādisesaṃ. (BhīSaṅgh no. 7 in Vin; Vin IV 236,3–16)

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[1] Wij *v.l.*: paccakkhāmi

[2-2] Vin E^e: — pa —

[3-3] Vin E^e: ...

[4] Wij: -ni-

[5] Wij: -ni-; but -ṇi- three words later

[6] Vin E^e: -ram' ayye

[7] Wij: -nissārra- [*sic*]

The rule about repudiating the training

10. Whatever bhikkhunī, angry, displeased, should speak thus, "I repudiate the Buddha, I repudiate the Dhamma, I repudiate the saṅgha, I repudiate the training. What indeed are these recluses who are recluses, daughters of the Sakyans? For there are other recluses, conscientious, scrupulous, desirous of training; I will lead the holy life among these," that bhikkhunī is to be spoken to by the bhikkhunīs thus, "Do not, noble lady, angry, displeased, speak thus, 'I repudiate the Dhamma, I repudiate the saṅgha, I repudiate the training. What indeed are these recluses who are recluses, daughters of the Sakyans? For there are other recluses, conscientious, scrupulous, desirous of training; I will lead the holy life among these.' Be satisfied, noble lady, the Dhamma is well preached; lead the holy life for the utter ending of ill." And should that bhikkhunī, being spoken to thus by the bhikkhunīs, persist in the same way [as before], that bhikkhunī is to be admonished by the bhikkhunīs up to the third time to give up that [course of action]. If, being admonished up to the third time, she should give it up, that is good. If she should not give it up, that bhikkhunī too has committed a matter that is an offence after the third [admonition], entailing a formal meeting of the saṅgha involving [temporary] exclusion.

adhikaraṇakupitasikkhāpadaṃ[1]

11. yā pana bhikkhunī kismiñcid eva adhikaraṇe paccākatā kupitā anattamanā evaṃ vadeyya chandagāminiyo ca bhikkhuniyo [2]dosagāminiyo ca bhikkhuniyo mohagāminiyo ca bhikkhuniyo[2] bhayagāminiyo ca bhikkhuniyo ti, sā bhikkhunī bhikkhunīhi evam assa vacanīyā māyye kismiñcid eva adhikaraṇe paccākatā kupitā anattamanā evaṃ avaca chandagāminiyo ca bhikkhuniyo [3]dosagāminiyo ca bhikkhuniyo mohagāminiyo ca bhikkhuniyo[3] bhayagāminiyo ca bhikkhuniyo ti. ayyā kho chandā pi gaccheyya dosā pi gaccheyya mohā pi gaccheyya bhayā pi gaccheyyā ti. evañ ca sā bhikkhunī bhikkhunīhi vuccamānā tath' eva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya. yāvatatiyañ ce samanubhāsiyamānā taṃ paṭinissajjeyya, icc etaṃ kusalaṃ. no ce paṭinissajjeyya, ayam pi bhikkhunī yāvatatiyakaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ. (BhīSaṅgh no. 8 in Vin; Vin IV 238,11–24)

pāpasamācārapaṭhamasikkhāpadaṃ

12. bhikkhuniyo pan' eva saṃsaṭṭhā viharanti pāpācārā pāpasaddā pāpasilokā bhikkhunīsaṅghassa vihesikā aññamaññissā vajjappaṭicchādikā.[4] tā bhikkhuniyo bhikkhunīhi evam assu vacanīyā bhaginiyo kho saṃsaṭṭhā viharanti [5]pāpācārā pāpasaddā pāpasilokā bhikkhunīsaṅghassa vihesikā aññamaññissā[5] vajjappaṭicchādikā.[6] viviccathāyye,[7] vivekañ ñeva bhaginīnaṃ saṅgho vaṇṇetī ti. evañ ca tā bhikkhuniyo bhikkhunīhi vuccamānā tath' eva paggaṇheyyuṃ, tā

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[1]S^e: -pīta-

[2–2]Vin E^e: — pa —

[3–3]Vin E^e: — pa —

[4]Vin E^e: -p-

[5–5]Vin E^e: ...

[6]Vin E^e: -p-

[7]Vin E^e: -th' ayye

The rule about angry about some legal question

11. Whatever bhikkhunī, overthrown in some legal question, angry, displeased, should speak thus, "The bhikkhunīs are going [wrong] from desire, and the bhikkhunīs are going [wrong] from hatred, and the bhikkhunīs are going [wrong] from stupidity, and the bhikkhunīs are going [wrong] from fear," that bhikkhunī is to be spoken to by the bhikkhunīs thus, "Do not, noble lady, overthrown in some legal question, angry, displeased, speak thus, 'The bhikkhunīs are going [wrong] from desire, and the bhikkhunīs are going [wrong] from hatred, and the bhikkhunīs are going [wrong] from stupidity, and the bhikkhunīs are going [wrong] from fear.' The noble lady herself may go [wrong] from desire, and she may go [wrong] from hatred, and she may go [wrong] from stupidity, and she may go [wrong] from fear." And should that bhikkhunī, being spoken to thus by the bhikkhunīs, persist in the same way [as before], that bhikkhunī is to be admonished by the bhikkhunīs up to the third time to give up that [course of action]. If, being admonished up to the third time, she should give it up, that it good. If she should not give it up, that bhikkhunī too has committed a matter that is an offence after the third [admonition], entailing a formal meeting of the saṅgha involving [temporary] exclusion.

The first rule about evil conduct

12. [It may be that] bhikkhunīs are living in company, of evil habits, of evil repute, of evil ways of living, vexing the bhikkhunī saṅgha, concealing one another's faults. Those bhikkhunīs are to be spoken to by the bhikkhunīs thus, "Sisters are living in company, of evil habits, of evil repute, of evil ways of living, vexing the bhikkhunī saṅgha, concealing one another's faults. Live apart, noble ladies; the saṅgha praises only the detachment of sisters." And should those bhikkhunīs, being spoken to thus by the bhikkhunīs, persist in the same way [as before], those bhikkhunīs are to

bhikkhuniyo bhikkhunīhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya. yāvatatiyañ ce samanubhāsiyamānā taṃ paṭinissajjeyyuṃ, icc etaṃ kusalaṃ. no ce paṭinissajjeyyuṃ, imā pi bhikkhuniyo yāvatatiyakaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ. (BhīSaṅgh no. 9 Vin IV 239,17–28)

pāpasamācāradutiyasikkhāpadaṃ

13. yā pana bhikkhunī evaṃ vadeyya[1] saṃsaṭṭhā va ayye tumhe viharatha, mā tumhe nānā viharittha, santi saṅghe aññā pi bhikkhuniyo evācārā evaṃsaddā evaṃsilokā bhikkhunīsaṅghassa vihesikā aññamaññissā vajjappaṭicchādikā,[2] tā saṅgho na kiñci āha, tumhañ ñeva saṅgho uññāya paribhavena akkhantiyā vebhassiyā dubbalyā evam āha bhaginiyo kho saṃsaṭṭhā viharanti pāpācārā pāpasaddā pāpasilokā bhikkhunīsaṅghassa vihesikā aññamaññissā vajjappaṭicchādikā.[3] viviccathāyye,[4] vivekañ ñeva bhaginīnaṃ saṅgho vaṇṇetī ti, sā bhikkhunī bhikkhunīhi evam assa vacanīyā māyye evaṃ avaca saṃsaṭṭhā va [5]ayye tumhe viharatha, mā tumhe nānā viharittha, santi saṅghe aññā pi bhikkhuniyo evācārā evaṃsaddā evaṃsilokā bhikkhunīsaṅghassa vihesikā aññamaññissā vajjappaṭicchādikā,[6] tā saṅgho na kiñci āha, tumhañ ñeva saṅgho uññāya paribhavena akkhantiyā vebhassiyā dubbalyā evam āha bhaginiyo kho saṃsaṭṭhā viharanti pāpācārā pāpasaddā pāpasilokā bhikkhunīsaṅghassa vihesikā aññamaññissā vajjappaṭicchādikā.[7] viviccathāyye, vivekañ ñeva bhaginīnaṃ saṅgho[5] vaṇṇetī ti. evañ ca sā bhikkhunī bhikkhunīhi vucca-

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[1]Wij: -dd-

[2]Vin Eᵉ, Wij: -p-

[3]Vin Eᵉ, Wij: -p-

[4]Vin Eᵉ: -th' ayye

[5–5]Vin Eᵉ: ...

[6]Wij: -p-

[7]Wij: -p-

be admonished by the bhikkhunīs up to the third time to give up that [course of action]. If, being admonished up to the third time, they should give it up, that is good. If they should not give it up, those bhikkhunīs too have committed a matter that is an offence after the third [admonition], entailing a formal meeting of the saṅgha involving [temporary] exclusion.

The second rule about evil conduct

13. Whatever bhikkhunī should speak thus, "Noble ladies, live as though in company, do not live apart. For there are in the saṅgha other bhikkhunīs of such habits, of such repute, of such ways of living, vexing the bhikkhunī saṅgha, concealing one another's faults; the saṅgha does not say anything to them. It is only to you that the saṅgha, out of disrespect, out of contempt, out of impatience, in gossiping, on poor evidence, says this 'Sisters are living in company, of evil habits, of evil repute, of evil ways of living, vexing the bhikkhunī saṅgha, concealing one another's faults. Live apart, noble ladies; the saṅgha praises only the detachment of sisters'," that bhikkhunī is to be spoken to by the bhikkhunīs thus: "Do not, noble lady, speak thus, 'Noble ladies, live as though in company, do not live apart. For there are in the saṅgha other bhikkhunīs of such habits, of such repute, of such ways of living, vexing the bhikkhunī saṅgha, concealing one another's faults; the saṅgha does not say anything to them. It is only to you that the saṅgha, out of disrespect, out of contempt, out of impatience, in gossiping, on poor evidence, says this "Sisters are living in company, of evil habits, of evil repute, of evil ways of living, vexing the bhikkhunī saṅgha, concealing one another's faults. Live apart, noble ladies; the saṅgha praises only the detachment of sisters." ' " And should that bhikkhunī, being spoken to thus by the bhikkhunīs, persist in the same way [as before], that bhikkhunī is to be admonished by the

mānā tath' eva pagganheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya. yāvatatiyañ ce samanubhāsiyamānā taṃ paṭinissajjeyya, icc etaṃ kusalaṃ. no ce paṭinissajjeyya, ayam pi bhikkhunī yāvatatiyakaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ. (BhīSaṅgh no. 10 in Vin; Vin IV 241.17–33)

saṅghabhedakādisikkhāpadaṃ

14. yā pana bhikkhunī samaggassa saṅghassa bhedāya parakkameyya, bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggayha tiṭṭheyya. sā bhikkhunī bhikkhunīhi evam assa vacanīyā māyyā[1] samaggassa saṅghassa bhedāya parakkami, bhedanasaṃvattanikaṃ vā adhikaraṇaṃ[2] samādāya paggayha aṭṭhāsi. sametāyyā saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī ti. evañ ca sā bhikkhunī bhikkhunīhi vuccamānā tath' eva pagganheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya. yāvatatiyañ[3] ce samanubhāsiyamānā taṃ paṭinissajjeyya, icc etaṃ kusalaṃ. no ce paṭinissajjeyya, ayam pi bhikkhunī yāvatatiyakaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ. (Cf. BhSaṅgh no. 10, Vin III 172.31–73.4)

bhedānuvattakasikkhāpadaṃ

15. tassā yeva kho pana bhikkhuniyā bhikkhuniyo honti anuvattikā vaggavādikā ekā vā dve vā tisso vā, tā evaṃ vadeyyuṃ māyyāyo etaṃ bhikkhuniṃ kiñci avacuttha, dhammavādinī[4] c' esā bhikkhunī, vinayavādinī c' esā bhikkhunī, amhākañ c' esā bhikkhunī chandañ ca ruciñ ca ādāya voharati, jānāti, no bhāsati, amhākam p' etaṃ khamatī ti. tā bhikkhuniyo bhikkhunīhi evam assu vacanīyā māyyāyo

[1] S[e]: mā ayyā; Wij: māyye

[2] S[e]: -ṇa-sa-

[3] Wij: ya- [sic]

[4] Wij: -va-

bhikkhunīs up to the third time to give up that [course of action]. If, being admonished up to the third time, she should give it up, that is good. If she should not give it up, that bhikkhunī too has committed a matter that is an offence after the third [admonition], entailing a formal meeting of the saṅgha involving [temporary] exclusion.

The rules about schism in the saṅgha, etc.

14. Should any bhikkhunī attempt to cause schism in a united saṅgha or should she persist having undertaken and having taken up a legal process conducive to schism, that bhikkhunī is to be spoken to by the bhikkhunīs thus, "Do not, noble lady, attempt to cause schism in a united saṅgha; do not persist having undertaken and having taken up a legal process conducive to schism. Let the noble lady be at peace with the saṅgha; for the saṅgha, united, in agreement, not disputing, having a united recitation [of the Pātimokkha, etc.], lives comfortably." And should that bhikkhunī, being spoken to thus by the bhikkhunīs, persist in the same way [as before], that bhikkhunī is to be admonished by the bhikkhunīs up to the third time to give up that [course of action]. If, being admonished up to the third time, she should give it up, that is good. If she should not give it up, that bhikkhunī too has committed a matter that is an offence after the third [admonition], entailing a formal meeting of the saṅgha involving [temporary] exclusion.

The rule about siding with schism

15. [It may be that] there are bhikkhunīs who are followers of that same bhikkhunī, who take her part, one or two or three. They may say thus, "Do not, noble ladies, say anything to that bhikkhunī; that bhikkhunī is a speaker of Dhamma, and that bhikkhunī is a speaker of Vinaya, and that bhikkhunī speaks in accordance with our desire and choice, she knows and speaks [with us], and that suits us." Those bhikkhunīs are to be spoken to by the bhikkhunīs thus, "Do not, noble ladies,

evaṃ avacuttha, na c' esā bhikkhunī dhammavādinī, na c' esā bhikkhunī vinayavādinī, māyyānam pi saṅghabhedo ruccittha, sametāyyānaṃ saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī ti. evañ ca tā bhikkhuniyo bhikkhunīhi vuccamānā tath' eva paggaṇheyyuṃ, tā bhikkhuniyo bhikkhunīhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya. yāvatatiyañ ce samanubhāsiyamānā taṃ paṭinissajjeyyuṃ, icc etaṃ kusalaṃ. no ce paṭinissajjeyyuṃ, imā pi bhikkhuniyo yāvatatiyakaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ. (Cf. BhSaṅgh no. 11, Vin III 175.14–28)

dubbacasikkhāpadaṃ

16. bhikkhunī pan' eva dubbacajātikā hoti, uddesapariyāpannesu sikkhāpadesu bhikkhunīhi sahadhammikaṃ vuccamānā attānaṃ avacanīyaṃ karoti mā maṃ ayyāyo kiñci avacuttha kalyāṇaṃ vā pāpakaṃ vā, aham pāyyāyo na kiñci vakkhāmi kalyāṇaṃ vā pāpakaṃ vā, viramathāyyāyo mama vacanāyā ti. sā bhikkhunī bhikkhunīhi evam assa vacanīyā māyyā[1] attānaṃ avacanīyaṃ akāsi, vacanīyam eva ayyā attānaṃ karotu, ayyā pi bhikkhuniyo vadatu saha dhammena, bhikkhuniyo pi ayyaṃ vakkhanti saha dhammena, evaṃ saṃvaddhā hi[2] tassa Bhagavato parisā yad idaṃ aññamaññavacanena aññamaññavuṭṭhāpanenā ti. evañ ca sā bhikkhunī bhikkhunīhi vuccamānā tath' eva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya. yāvatatiyañ ce samanubhāsiyamānā taṃ paṭinissajjeyya, icc etaṃ kusalaṃ. no ce paṭinissajjeyya, ayam pi bhikkhunī yāvatatiyakaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ. (Cf. BhSaṅgh no. 12, Vin III 178.3–18)

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[1] S^e: mā ayye

[2] Po: -vaḍḍhā[hi ?]

speak thus; for that bhikkhunī is neither a speaker of Dhamma nor a speaker of Vinaya. May schism in the saṅgha not seem good to the noble ladies too. Let the noble ladies be at peace with the saṅgha; for the saṅgha, united, in agreement, not disputing, having a united recitation [of the Pātimokkha, etc.], lives comfortably." And should those bhikkhunīs, being spoken to thus by the bhikkhunīs, persist in the same way [as before], then those bhikkhunīs are to be admonished by the bhikkhunīs up to the third time to give up that [course of action]. If, being admonished up to the third time, they should give it up, that is good. If they should not give it up, those bhikkhunīs too have committed a matter that is an offence after the third [admonition], entailing a formal meeting of the saṅgha involving [temporary] exclusion.

The rule about being difficult to speak to

16. [It may be that] a bhikkhunī is naturally difficult to speak to, and when spoken to in accordance with the law by bhikkhunīs in respect of the rules of training included in the recitation, she makes herself unadmonishable, [saying], "Do not, noble ladies, say anything at all to me, either good or bad; and I too shall not say anything at all to the noble ladies, either good or bad. Refrain, noble ladies, from speaking to me." That bhikkhunī is to be spoken to by the bhikkhunīs thus, "Noble lady, do not make yourself unadmonishable; rather let the noble lady make herself admonishable. Let the noble one speak in accordance with the law to the bhikkhunīs, and the bhikkhunīs will speak in accordance with the law to the noble lady; for the Bhagavant's assembly has come to growth thus, that is to say by speaking to one another [and] by urging one another to abstain [from wrong doing]." And should that bhikkhunī, being spoken to thus by the bhikkhunīs, persist in the same way [as before], that bhikkhunī is to be admonished by the bhikkhunīs up to the third time to give up that [course of action]. If, being admonished up to the third time, she

kulad̄ūsakasikkhāpadaṃ

17. bhikkhunī pan' eva aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati kuladūsikā pāpasamācārā,[1] tassā kho pāpakā samācārā dissanti c' eva suyyanti ca, kulāni ca tāya duṭṭhāni dissanti c' eva suyyanti ca. sā bhikkhunī bhikkhunīhi evam assa vacanīyā ayyā kho kuladūsikā pāpasamācārā. ayyāya kho pāpakā samācārā dissanti c' eva suyyanti ca, kulāni cāyyāya duṭṭhāni dissanti c' eva suyyanti ca. pakkamatāyyā imamhā āvāsā, alaṃ te idhavāsenā ti. evañ ca sā bhikkhunī bhikkhunīhi vuccamānā tā bhikkhuniyo evaṃ vadeyya chandagāminiyo ca bhikkhuniyo, dosagāminiyo ca bhikkhuniyo, mohagāminiyo ca bhikkhuniyo, bhayagāminiyo ca bhikkhuniyo, tādisikāya āpattiyā ekaccaṃ pabbājenti, ekaccaṃ na pabbājentī ti, sā bhikkhunī bhikkhunīhi evam assa vacanīyā māyyā[2] evaṃ avaca, na ca bhikkhuniyo chandagāminiyo, na ca bhikkhuniyo dosagāminiyo, na ca[3] bhikkhuniyo mohagāminiyo, na ca bhikkhuniyo bhayagāminiyo, ayyā kho kuladūsikā pāpasamācārā, ayyāya kho pāpakā samācārā dissanti c' eva suyyanti ca, kulāni[4] cāyyāya[5] duṭṭhāni dissanti c' eva suyyanti ca. pakkamatāyyā imamhā āvāsā alaṃ te idhavāsenā ti. evañ ca sā bhikkhunī bhikkhunīhi vuccamānā tath' eva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya. yāvatatiyañ ce samanubhāsiyamānā taṃ paṭinissajjeyya, icc etaṃ kusalaṃ. no ce paṭinissajjeyya, ayam pi bhikkhunī yāvatatiyakaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ. (Cf. BhSaṅgh no. 13, Vin III 184.9-32)

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[1] Wij : pāpakā sa-

[2] S[e] : mā ayye

[3] S[e] omits

[4] Wij : -la-

[5] Wij : c' ayyāya

should give it up, that is good. If she should not give it up, that bhikkhunī too has committed a matter that is an offence after the third [admonition], entailing a formal meeting of the saṅgha involving [temporary] exclusion.

The rule about a corrupter of families

17. [It may be that] a bhikkhunī [who is] a corrupter of families [and] of bad behaviour lives in dependence on some village or town, her bad behaviour is seen and heard about, and families corrupted by her are seen and heard about. That bhikkhunī is to be spoken to by the bhikkhunīs thus, "The noble lady is a corrupter of families [and] of bad behaviour. The noble lady's bad behaviour is seen and heard about, and families corrupted by the noble lady are seen and heard about. Let the noble lady depart from this abode. You have lived here long enough." And should that bhikkhunī, being spoken to thus by the bhikkhunīs, say to those bhikkhunīs, "The bhikkhunīs are going [wrong] from desire, and the bhikkhunīs are going [wrong] from hatred, and the bhikkhunīs are going [wrong] from stupidity, and the bhikkhunīs are going [wrong] from fear. On account of the same offence they banish one and do not banish another," that bhikkhunī is to be spoken to by the bhikkhunīs thus, "Do not, noble lady, speak thus. The bhikkhunīs are not going [wrong] from desire nor going [wrong] from hatred nor going [wrong] from stupidity nor going [wrong] from fear. The noble lady is a corrupter of families [and] of bad behaviour. The noble lady's bad behaviour is seen and heard about, and families corrupted by the noble lady are seen and heard about. Let the noble lady depart from this abode. You have lived here long enough." And should that bhikkhunī being spoken to thus by the bhikkhunīs, persist in the same way [as before], then that bhikkhunī is to be admonished by the bhikkhunīs up to the third time to give up that [course of action]. If, being admonished up to the third time, she

uddiṭṭhā kho ayyāyo sattarasa saṅghādisesā dhammā nava paṭhamāpattikā, aṭṭha yāvatatiyakā, yesaṃ bhikkhunī aññataraṃ vā aññataraṃ vā āpajjati,[1] tāya bhikkhuniyā ubhatosaṅghe pakkhamānattaṃ caritabbaṃ. ciṇṇamānattā bhikkhunī yattha siyā vīsatigaṇo bhikkhunīsaṅgho, tattha sā bhikkhunī abbhetabbā. ekāya pi ce ūno[2] vīsatigaṇo bhikkhunīsaṅgho taṃ bhikkhuniṃ abbheyya, sā ca bhikkhunī anabbhitā, tā ca bhikkhuniyo gārayhā. ayaṃ tattha sāmīci.

tatthāyyāyo[3] pucchāmi kacci 'ttha parisuddhā? dutiyam pi pucchāmi kacci 'ttha parisuddhā? tatiyam pi pucchāmi kacci 'ttha parisuddhā? parisuddh' etthāyyāyo,[4] tasmā tuṇhī, evam etaṃ dhārayāmī ti. (Vin IV 242,12–23)

saṅghādiseso[5] niṭṭhito.[6]

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[1]Vin E[e]: -jjitvā

[2]Vin E[e]: ūna-vī-

[3]Vin E[e]: tatth' a-

[4]Vin E[e]: etth' a-

[5]S[e] adds: dhammā

[6]Phye: saṃghādisesuddeso tatiyo.

should give it up, that is good. If she should not give it up, that bhikkhunī too has committed a matter that is an offence after the third [admonition], entailing a formal meeting of the saṅgha involving [temporary] exclusion.

Recited, noble ladies, are the seventeen matters entailing a formal meeting of the saṅgha, nine being offences at once and eight after the third [admonition]. If a bhikkhunī has committed one or other of these offences, she must spend half a month on penance before both saṅghas. When the bhikkhunī has completed the penance, she is to be reinstated where there may be a bhikkhunī saṅgha comprising a group of twenty. If a bhikkhunī saṅgha comprising a group of even one less than twenty should reinstate that bhikkhunī, that bhikkhunī is not reinstated and those bhikkhunīs are censurable. This is the proper course here.

Herein I ask the noble ladies: Are you pure in this? A second time I ask: Are you pure in this? A third time I ask: Are you pure in this? The noble ladies are pure in this; therefore they are silent. Thus I record it.

The saṅghādisesa section is finished.

E. nissaggiyapācittiyā

ime kho panāyyāyo[1] tiṃsa nissaggiyā pācittiyā dhammā uddesaṃ āgacchanti.[2] (Vin IV 243,1*f.*)

a. pattavaggo[3]

pattasannicayasikkhāpadaṃ

1. yā pana bhikkhunī pattasannicayaṃ kareyya, nissaggiyaṃ pācittiyaṃ. (Vin IV 243,9*f.*)

akālacīvarasikkhāpadaṃ[4]

2. yā pana bhikkhunī akālacīvaraṃ kālacīvaran ti adhiṭṭhahitvā bhājāpeyya, nissaggiyaṃ pācittiyaṃ. (Vin IV 246,6*ff.*)

cīvaraparivattanasikkhāpadaṃ

3. yā pana bhikkhunī bhikkhuniyā saddhiṃ cīvaraṃ parivattetvā[5] sā pacchā evaṃ vadeyya handāyye[6] tuyhaṃ cīvaraṃ, āhara m' etaṃ cīvaraṃ, yaṃ tuyhaṃ tuyham ev' etaṃ, yaṃ mayhaṃ mayham ev' etaṃ, āhara m' etaṃ cīvaraṃ,[7] sakaṃ paccāharā ti acchindeyya vā acchindāpeyya vā, nissaggiyaṃ pācittiyaṃ. (Vin IV 247,17–22)

aññaviññāpanasikkhāpadaṃ

4. yā pana bhikkhunī aññaṃ viññāpetvā aññaṃ viññāpeyya, nissaggiyaṃ pācittiyaṃ. (Vin IV 249,4*f.*)

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[1] Vin E^e: pan' a-

[2] Wij: -ccanti [*sic*]

[3] S^e so : other sources omit

[4] S^e: -rabhājanasi-

[5] S^e: -ṭṭ-

[6] Vin E^e: hand' a-

[7] Vin E^e omits

E. The expiation with forfeiture section

Now, noble ladies, these thirty matters entailing expiation with forfeiture come up for recitation.

a. The bowl section

The rule about a hoard of bowls

1. If any bhikkhunī should make a hoard of bowls, there is an offence entailing expiation with forfeiture.

The rule about out-of-season robe material

2. If any bhikkhunī, having determined out-of-season robe material, [thinking that] it is in-season robe material, should have it distributed, there is an offence entailing expiation with forfeiture.

The rule about exchanging a robe

3. If any bhikkhunī, having exchanged a robe with a bhikkhunī, should afterwards speak thus, "Come, noble lady, this is your robe, give this robe to me. That which is yours is yours, that which is mine is mine. Give this to me, take your own back," [and] should tear it away or have it torn away, there is an offence entailing expiation with forfeiture.

The rule about asking for another thing

4. If any bhikkhunī, having asked for one thing, should ask for another, there is an offence entailing expiation with forfeiture.

aññacetāpanasikkhāpadaṃ

5. yā pana bhikkhunī aññaṃ cetāpetvā aññaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ. (Vin IV 250,17*f.*)

paṭhamasaṅghikacetāpanasikkhāpadaṃ

6. yā pana bhikkhunī aññadatthikena parikkhārena aññuddisikena saṅghikena aññaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ. (Vin IV 251,6*ff.*)

dutiyasaṅghikacetāpanasikkhāpadaṃ

7. yā pana bhikkhunī aññadatthikena parikkhārena aññuddisikena saṅghikena saññācikena[1] aññaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ. (Vin IV 252,12*ff.*)

paṭhamagaṇikacetāpanasikkhāpadaṃ

8. yā pana bhikkhunī aññadatthikena parikkhārena aññuddisikena mahājanikena aññaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ. (Vin IV 253,4*ff.*)

dutiyagaṇikacetāpanasikkhāpadaṃ

9. yā pana bhikkhunī aññadatthikena parikkhārena aññuddisikena mahājanikena saññācikena[2] aññaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ. (Vin IV 253,22*ff.*)

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[1] Vin E[e]: saṃyā-

[2] Vin E[e], Wij: saṃyāci-

The rule about getting another thing in exchange

5. If any bhikkhunī, having got one thing in exchange, should get another thing in exchange, there is an offence entailing expiation with forfeiture.

The first rule about exchanging something belonging to the saṅgha

6. If any bhikkhunī should get something in exchange for a requisite [which is] appointed for another thing, destined for another thing, [and] belonging to a saṅgha, there is an offence entailing expiation with forfeiture.

The second rule about exchanging something belonging to the saṅgha

7. If any bhikkhunī should get something in exchange for a requisite [which is] appointed for another thing, destined for another thing, [and] belonging to the saṅgha, which she herself asked for, there is an offence entailing expiation with forfeiture.

The first rule about exchanging something belonging to a group

8. If any bhikkhunī should get something in exchange for a requisite [which is] appointed for another thing, destined for another thing, [and] belonging to a large company, there is an offence entailing expiation with forfeiture.

The second rule about exchanging something belonging to a group

9. If any bhikkhunī should get something in exchange for a requisite [which is] appointed for another thing, destined for another thing, [and] belonging to a large company, which she herself asked for, there is an offence entailing expiation with forfeiture.

puggalikacetāpanasikkhāpadaṃ

10. yā pana bhikkhunī aññadatthikena parikkhārena aññuddisikena puggalikena saññācikena[1] aññaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ. (Vin IV 254,2*ff.*)

pattavaggo paṭhamo

b. cīvaravaggo[2]

garupāvuraṇasikkhāpadaṃ[3]

11. garupāvuraṇaṃ[4] pana bhikkhuniyā cetāpentiyā catukkaṃsaparamaṃ cetāpetabbaṃ. tato ce uttari cetāpeyya, nissaggiyaṃ pācittiyaṃ. (Vin IV 255,29*ff.*)

lahupāvuraṇasikkhāpadaṃ[5]

12. lahupāvuraṇaṃ[6] pana bhikkhuniyā cetāpentiyā aḍḍhateyyakaṃsaparamaṃ cetāpetabbaṃ. tato ce uttari cetāpeyya, nissaggiyaṃ pācittiyaṃ. (Vin IV 256,26*ff.*)

kathiṇasikkhāpadaṃ

13. niṭṭhitacīvarasmiṃ bhikkhuniyā ubbhatasmiṃ kaṭhine dasāhaparamaṃ atirekacīvaraṃ dhāretabbaṃ. taṃ atikkāmentiyā nissaggiyaṃ pācittiyaṃ. (Cf. BhNiss no. 1, Vin III 196,9*ff.*)

udositasikkhāpadaṃ

14. niṭṭhitacīvarasmiṃ bhikkhuniyā ubbhatasmiṃ kaṭhine ekarattam pi ce bhikkhunī ticīvarena[7] vippavaseyya, aññatra

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[1] Vin E^e, Wij: saṃyāci-

[2] S^e so ; other sources omit

[3] S^e: -pāpura-

[4] S^e: -pāpura-

[5] S^e: -pāpura-

[6] S^e; -pāpura-

[7] Wij: pañcahi cī-

The rule about exchanging something belonging to an individual

10. If any bhikkhunī should get something in exchange for a requisite appointed for another thing, destined for another thing, [and] belonging to an individual [and] that she herself asked for, there is an offence entailing expiation with forfeiture.

The bowl section: the first

b. The robe section

The rule about heavy cloth

11. If any bhikkhunī is bargaining for a heavy cloth, one [worth] at most four *kaṃsas* is to be bargained for. If she should bargain for one [worth] more than that, there is an offence entailing expiation with forfeiture.

The rule about light cloth

12. If any bhikkhunī is bargaining for a light cloth, one [worth] at most two and a half *kaṃsas* is to be bargained for. If she should bargain for one [worth] more than that, there is an offence entailing expiation with forfeiture.

The rule about the kaṭhina frame

13. [= Bh 1] The robe material having been used up, the kaṭhina frame having been removed by a bhikkhunī, an extra robe may be worn for ten days at the most. For one exceeding that, there is an offence entailing expiation with forfeiture.

The "storehouse" rule

14. [= Bh 2] The robe material having been used up, the kaṭhina frame having been removed by a bhikkhunī, if any bhikkhunī should live apart from the three robes, even for one night, other than with the agreement of the bhikkhunīs, there is an offence entailing expiation with forfeiture.

bhikkhunīsammutiyā, nissaggiyaṃ pācittiyaṃ. (Cf. BhNiss no. 2, Vin III 199,24*ff*.)

akālacīvarasikkhāpadaṃ

15. niṭṭhitacīvarasmiṃ bhikkhuniyā ubbhatasmiṃ kaṭhine bhikkhuniyā pan' eva akālacivaraṃ uppajjeyya, ākaṅkhamānāya bhikkhuniyā[1] paṭiggahetabbaṃ, paṭiggahetvā khippam eva kāretabbaṃ. no c' assa pāripūri, māsaparamaṃ tāya bhikkhuniyā taṃ cīvaraṃ nikkhipitabbaṃ ūnassa pāripūriyā satiyā paccāsāya. tato ce uttari[2] nikkhipeyya satiyā pi paccāsāya, nissaggiyaṃ pācittiyaṃ. (Cf. BhNiss no. 3, Vin III 203,32–38.)

aññātakaviññattisikkhāpadaṃ

16. yā pana bhikkhunī aññātakaṃ gahapatiṃ vā gahapatāniṃ vā cīvaraṃ viññāpeyya aññatra samayā, nissaggiyaṃ pācittiyaṃ. tatthāyaṃ samayo: acchinnacīvarā vā hoti bhikkhunī, naṭṭhacīvarā vā. ayaṃ tattha samayo. (Cf. BhNiss no. 6, Vin III 212,28–31)

tatuttarisikkhāpadaṃ[3]

17. tañ ce aññātako gahapati vā gahapatānī vā bahūhi cīvarehi[4] abhihaṭṭhuṃ pavāreyya, santaruttaraparamaṃ tāya bhikkhuniyā tato cīvaraṃ sāditabbaṃ. tato ce uttari sādiyeyya, nissaggiyaṃ pācittiyaṃ. (Cf. BhNiss no. 7, Vin III 214,19–22)

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[1] Wij adds: taṃ

[2] S^e, Wij: -riṃ

[3] S^e: -tatuttha-

[4] Wij: -rethi [*sic*]

The rule about out-of-season robe material

15. [= Bh 3] The robe material having been used up, the kaṭhina frame having been removed by a bhikkhunī, should out-of-season robe material accrue to a bhikkhunī, it is to be accepted by the bhikkhunī if she wishes. Having accepted it, it is to be made up quickly. But should it not be sufficient for her, that robe material is to be be deposited by that bhikkhunī for a month at most, there being expectation that the deficiency may be supplied. If she should deposit it for longer than that, even with there being expectation, there is an offence entailing expiation with forfeiture.

The rule about asking a non-relative

16. [= Bh 6] If any bhikkhunī should ask for robe material from a householder or householder's wife, not related [to her], other than on the proper occasion, there is an offence entailing expiation with forfeiture. Herein this is the proper occasion: the bhikkhunī has had a robe stolen or has lost a robe. This is the proper occasion here.

The rule about more than that

17. [= Bh 7] If a householder or householder's wife, not related [to the bhikkhunī], should bring and invite her with many pieces of robe material, [only] robe material for at most an under robe and an upper robe is to be accepted therefrom by that bhikkhunī. If she should accept more than that, there is an offence entailing expiation with forfeiture.

bhikkhunīsammutiyā, nissaggiyaṃ pācittiyaṃ. (Cf. BhNiss no. 2, Vin III 199,24*ff*.)

pațhama-upakkhațasikkhāpadaṃ

18. bhikkhuniṃ pan' eva uddissa aññātakassa gahapatissa vā gahapatāniyā vā cīvaracetāpanaṃ[1] upakkhaṭaṃ hoti iminā cīvaracetāpanena[1] cīvaraṃ cetāpetvā itthannāmaṃ bhikkhuniṃ cīvareṇa acchādessāmī ti. tatra[2] ce sā[3] bhikkhunī pubbe appavāritā upasaṅkamitvā cīvare vikappaṃ[4] āpajjeyya sādhu vata maṃ āyasmā iminā cīvaracetāpanena[1] evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādehī ti, kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ. (Cf. BhNiss no. 8, Vin III 216,11–18)

dutiya-upakkhaṭasikkhāpadaṃ

19. bhikkhuniṃ pan' eva uddissa ubhinnaṃ aññātakānaṃ gahapatīnaṃ vā gahapatānīnaṃ vā paccekacīvaracetāpanāni[1] upakkhaṭāni honti imehi mayaṃ paccekacīvaracetāpanehi[1] paccekacīvarāni cetāpetvā itthannāmaṃ bhikkhuniṃ cīvarehi acchādessāmā ti. tatra[5] ce sā[6] bhikkhunī pubbe appavāritā upasaṅkamitvā cīvare vikappaṃ āpajjeyya sādhu vata maṃ āyasmanto imehi paccekacīvaracetāpanehi[7] evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādetha ubho va santā ekenā ti, kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ. (Cf. BhNiss no. 9, Vin III 218,30–38)

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[1] BhNiss nos. 8 and 9 so: B[e], Wij: -nn-

[2] Wij: tattra [*sic*]

[3] Wij: sa [*sic*]

[4] Wij: -ppm [*sic*]

[5] Wij: tattra [*sic*]

[6] Wij: sa [*sic*]

[7] BhNiss no. 8 so: B[e]: -nn-; Wij: -tapanne-

The first rule about laid by

18. [= Bh 8] [It may be that] by a householder or householder's wife, not related [to the bhikkhunī], a robe fund has been laid by specifically for a bhikkhunī, [thinking], "Having purchased a robe with this robe fund, I will dress the bhikkhunī named so-and-so with a robe." If that bhikkhunī should, having gone there without being previously invited, suggest an alternative in respect of the robe, [saying], "[It would be] truly good. Venerable one, having purchased this or that kind of robe with this robe fund, dress me [with that]," because of desire for a fine [robe], there is an offence entailing expiation with forfeiture.

The second rule about laid by

19. [= Bh 9] [It may be that] by two householders or householders' wives, not related [to the bhikkhunī], individual robe funds have been laid by specifically for a bhikkhunī, [thinking], "Having purchased individual robes with these individual robe funds, we will dress the bhikkhunī named so-and-so with robes." If that bhikkhunī should, having gone there without being previously invited, suggest an alternative in respect of the robe, [saying], "[It would be] truly good. Venerable sirs, having purchased this or that kind of robe with these individual robe funds, dress me, [the] two [of you] being [together], with one [robe]," because of desire for a fine [robe], there is an offence entailing expiation with forfeiture.

rājasikkhāpadaṃ

20. bhikkhuniṃ pan' eva uddissa rājā vā rājabhoggo vā brāhmaṇo vā gahapatiko vā dūtena cīvaracetāpanaṃ[1] pahiṇeyya iminā cīvaracetāpanena[1] cīvaraṃ cetāpetvā itthannāmaṃ bhikkhuniṃ cīvarena acchādehī ti. so ce dūto taṃ bhikkhuniṃ upasaṅkamitvā evaṃ vadeyya idaṃ kho ayye ayyaṃ uddissa cīvaracetāpanaṃ[1] ābhataṃ, paṭiggaṇhātāyyā[2] cīvaracetāpanan[1] ti, tāya bhikkhuniyā so dūto evam assa vacanīyo na kho mayaṃ āvuso cīvaracetāpanaṃ[1] paṭiggaṇhāma, cīvarañ ca kho mayaṃ paṭiggaṇhāma kālena kappiyan ti. so ce dūto taṃ bhikkhuniṃ evaṃ vadeyya atthi panāyyāya koci[3] veyyāvaccakaro[4] ti cīvaratthikāya bhikkhave bhikkhuniyā veyyāvaccakaro[4] niddisitabbo[5] ārāmiko[6] vā upāsako[7] vā eso[8] kho āvuso bhikkhunīnaṃ veyyāvaccakaro[4] ti. so ce dūto taṃ veyyāvaccakaraṃ[9] saññāpetvā taṃ bhikkhuniṃ upasaṅkamitvā evaṃ vadeyya yaṃ kho ayye ayyā veyyāvaccakaraṃ niddisi, saññatto[10] so[11] mayā, upasaṅkamatāyyā[12] kālena, cīvarena taṃ acchādessatī ti. cīvaratthikāya bhikkhave bhikkhuniyā veyyāvaccakaro[4] upasaṅkamitvā dvattikkhattuṃ codetabbo[13] sāretabbo[14] attho me āvuso

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[1]BhNiss no. 10 so; B[e], Wij: -nn-

[2]Wij: -hātu ayyā

[3]Wij: kāci

[4]Wij: -karā

[5]Wij: -bbā

[6]Wij: -kā

[7]Wij: -kā

[8]Wij: esā

[9]Wij: -kraṃ [*sic*]

[10]Wij: -ttā

[11]Wij: sā

[12]Wij: -mat' ayyā

[13]Wij: -bbā

[14]Wij: -bbā

The rule about kings

20. [= Bh 10] A king or a king's officer or a brahman or a householder may send specifically for a bhikkhunī a robe fund by a messenger [saying], "Having purchased a robe with this robe fund, dress the bhikkhunī named so-and-so with a robe." If that messenger, having approached that bhikkhunī, should speak thus, "Noble lady, this robe fund has been brought specifically for the noble lady; let the noble lady accept the robe fund," then that messenger is to be spoken to thus by that bhikkhunī, "Friend, we do not accept the robe fund, but we accept a robe at the [proper] time, [if it is] allowable." If that messenger should say to that bhikkhunī thus, "Has the noble lady a steward?," bhikkhus, a monastery attendant or a lay follower is to be indicated as a steward by the bhikkhunī if she needs a robe, [saying], "Friend, this one is the bhikkhunīs' steward." If that messenger, having instructed the steward, having approached that bhikkhunī should say thus, "Noble lady, the steward whom the noble lady indicated has been instructed by me; let the noble lady approach him at the right time; he will dress you with a robe," then, bhikkhus, the steward may be prompted and reminded two or three times by the bhikkhunī, having approached him, if she needs a robe, [saying],

cīvarenā ti. dvattikkhattuṃ codayamānā[1] sārayamānā taṃ cīvaraṃ abhinipphādeyya, icc etaṃ kusalaṃ. no ce abhinipphādeyya, [2]catukkhattuṃ pañcakkhattuṃ chakkhattuparamaṃ tuṇhībhūtāya uddissa ṭhātabbaṃ,[2] catukkhattuṃ pañcakkhattuṃ chakkhattuparamaṃ tuṇhībhūtā uddissa tiṭṭhamānā taṃ cīvaraṃ abhinipphādeyya, icc etaṃ kusalaṃ. tato ce uttari vāyamamānā taṃ cīvaraṃ abhinipphādeyya, nissaggiyaṃ pācittiyaṃ. no ce abhinipphādeyya, yat' assā cīvaracetāpanaṃ[3] ābhataṃ, tattha sāmaṃ vā gantabbaṃ, dūto vā pāhetabbo yaṃ kho tumhe āyasmanto bhikkhuniṃ uddissa cīvaracetāpanaṃ[4] pahiṇittha, na taṃ tassā bhikkhuniyā kiñci atthaṃ anubhoti, yuñjant' āyasmanto sakaṃ, mā vo sakaṃ vinassā ti. ayaṃ tattha sāmīci. (Cf. BhNiss no. 10, Vin III 221,15–22,8)

cīvaravaggo dutiyo

c. [jātarūpavaggo][5]

rūpiyasikkhāpadaṃ

21. yā pana bhikkhunī jātarūparajataṃ uggaṇheyya vā uggaṇhāpeyya vā upanikkhittaṃ vā sādiyeyya, nissaggiyaṃ pācittiyaṃ. (Cf. BhNiss no. 18, Vin III 237,36*ff*.)

rūpiyasaṃvohārasikkhāpadaṃ[6]

22. yā pana bhikkhunī nānappakārakaṃ rūpiyasaṃvohāraṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ. (Cf. BhNiss no. 19, Vin III 239,28*f*.)

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[1]Wij: codi-

[2–2]Wij omits

[3]BhNiss no. 10 so; B[e], Wij: -nn-

[4]BhNiss no. 10 so; B[e], Wij: -nn-

[5]S[e] adds (inappropriately): pattavagga

[6]S[e]: rūpī- (but *rūpi-* in the text)

"Friend, I have need of a robe." If prompting and reminding two or three times she should succeed in obtaining that robe, that is good. If she should not succeed in obtaining it, she is to stand in silence for that purpose four times, five times, or six times at most. If on standing for that purpose four times, five times, or six times at most she should succeed in obtaining that robe, that is good. [If she should not succeed in obtaining it in that way, but] if on making further efforts, she should succeed in obtaining that robe, then there is an offence entailing expiation with forfeiture. If she should not succeed in obtaining it, she is to go herself or send a messenger to the place from which the robe fund was brought to her [to say], "That robe fund that you, venerable sirs, sent specifically for a bhikkhunī has provided no benefit at all for that bhikkhunī. Let the venerable ones obtain what is theirs. May what is yours not be lost." This is the proper course here.

The robe section; the second

c. [The section about money]

The rule about money

21. [= Bh 18] If any bhikkhunī should either receive gold or silver or have it received, or accept it when deposited [for her], there is an offence entailing expiation with forfeiture.

The rule about money transactions

22. [= Bh 19] If any bhikkhunī should engage in various kinds of money transactions, there is an offence entailing expiation with forfeiture.

kayavikkayasikkhāpadaṃ

23. yā pana bhikkhunī nānappakārakaṃ kayavikkayaṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ. (Cf. BhNiss no. 20, Vin III 241,27*f.*)

ūnapañcabandhanasikkhāpadaṃ

24. yā pana bhikkhunī ūnapañcabandhanena pattena aññaṃ navaṃ pattaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ. tāya bhikkhuniyā so patto bhikkhunīparisāya nissajjitabbo, yo ca tassā bhikkhunīparisāya pattapariyanto, so tassā bhikkhuniyā padātabbo ayaṃ te bhikkhuni[1] patto yāva bhedanāya dhāretabbo ti. ayaṃ tattha sāmīci. (Cf. BhNiss no. 22, Vin III 246,10–15)

bhesajjasikkhāpadaṃ

25. yāni kho pana tāni gilānānaṃ bhikkhunīnaṃ paṭisāyanīyāni bhesajjāni, seyyath'[2] idaṃ: sappi navanītaṃ telaṃ madhu phāṇitaṃ, tāni paṭiggahetvā sattāhaparamaṃ sannidhikārakaṃ paribhuñjitabbāni. taṃ atikkāmentiyā nissaggiyaṃ pācittiyaṃ. (Cf. BhNiss no. 23, Vin III 251,14–18)

cīvara-acchindanasikkhāpadaṃ

26. yā pana bhikkhunī bhikkhuniyā sāmaṃ cīvaraṃ datvā kupitā anattamanā acchindeyya vā acchindāpeyya vā, nissaggiyaṃ pācittiyaṃ. (Cf. BhNiss no. 25, Vin III 255,2*ff.*)

suttaviññattisikkhāpadaṃ

27. yā pana bhikkhunī sāmaṃ suttaṃ viññāpetvā tantavāyehi cīvaraṃ vāyāpeyya, nissaggiyaṃ pācittiyaṃ. (Cf. BhNiss no. 26, Vin III 256,27*f.*)

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[1] Wij: -nī

[2] S[e], Wij: -thīdaṃ

The rule about buying and selling

23. [= Bh 20] If any bhikkhunī should engage in various kinds of buying and selling, there is an offence entailing expiation with forfeiture.

The rule about less than five mends

24. [= Bh 22] If any bhikkhunī should exchange a bowl with less than five mends for another new bowl, there is an offence entailing expiation with forfeiture. The [new] bowl is to be forfeited by that bhikkhunī in the assembly of bhikkhunīs. And whichever is the last of the bowls of that assembly of bhikkhunīs is to be given to that bhikkhunī [with the words], "Bhikkhunī, this is your bowl; [it] is to be kept until it is broken." This is the proper course here.

The rule about medicines

25. [= Bh 23] There are medicines to be eaten by sick bhikkhunīs, namely, ghee, fresh butter, oil, honey, molasses. Having accepted them, they are to be used, storing them up for seven days at most. For one exceeding that, there is an offence entailing expiation with forfeiture.

The rule about taking a robe away

26. [= Bh 25] If any bhikkhunī should, having herself given a robe to a bhikkhunī, [afterwards] being angry and displeased, take it away or have it taken away [from her], there is an offence entailing expiation with forfeiture.

The rule about asking for yarn

27. [= Bh 26] If any bhikkhunī should, having herself asked for yarn, have it woven into robe material by weavers, there is an offence entailing expiation with forfeiture.

mahāpesakārasikkhāpadaṃ

28. bhikkhuniṃ pan' eva uddissa[1] aññātako gahapati vā[2] gahapatānī vā tantavāyehi cīvaraṃ vāyāpeyya. tatra[3] ce sā bhikkhunī pubbe appavāritā tantavāye upasaṅkamitvā cīvare vikappaṃ āpajjeyya idaṃ kho āvuso cīvaraṃ maṃ uddissa viyyati,[4] āyatañ ca karotha, vitthatañ ca, appitañ ca, suvītañ ca, suppavāyitañ ca, suvilekhitañ ca, suvitacchitañ ca karotha, app eva nāma mayam pi āyasmantānaṃ kiñcimattaṃ anupadajjeyyāmā ti. evañ ca sā bhikkhunī vatvā kiñcimattaṃ anupadajjeyya antamaso piṇḍapātamattam pi, nissaggiyaṃ pācittiyaṃ. (Cf. BhNiss no. 27, Vin III 259.5–14)

accekacīvarasikkhāpadaṃ

29. dasāhānāgataṃ[5] kattikatemāsikapuṇṇamaṃ bhikkhuniyā pan' eva accekacīvaraṃ uppajjeyya, accekaṃ maññamānāya bhikkhuniyā paṭiggahetabbaṃ, paṭiggahetvā yāva cīvarakālasamayaṃ nikkhipitabbaṃ. tato ce uttari[6] nikkhipeyya, nissaggiyaṃ pācittiyaṃ. (Cf. BhNiss no. 28, Vin III 261.20–24)

pariṇatasikkhāpadaṃ

30. yā pana bhikkhunī jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ attano pariṇāmeyya, nissaggiyaṃ pācittiyaṃ. (Cf. BhNiss no. 30, Vin III 265.31*f.*)

jātarūpavaggo[7] tatiyo

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[1] Wij : -s-

[2] Wij : ā [*sic*]

[3] Wij : tattra [*sic*]

[4] Wij : vī-

[5] Wij : -hana-

[6] S[e] : -riṃ

[7] Wij so : B[e] : pattavaggo

The longer rule about weavers

28. [= Bh 27] A householder or a householder's wife, not related [to the bhikkhunī], may have robe material woven by weavers specifically for a bhikkhunī. If that bhikkhunī, without being previously invited, having gone there to the weavers, should suggest an alternative, [saying], "Friends, this robe material is being woven specifically for me. Make it long and wide and firm and well woven and evenly woven and well scraped and well combed; then perhaps we might give you venerable ones a little something," and if after having spoken thus she should give a little something, even merely [the contents of] an alms bowl, there is an offence entailing expiation with forfeiture.

The rule about special robes

29. [= Bh 28] Should a special robe become available for a bhikkhunī when the Kattika full moon [which comes at the end of the] three months [of the rainy season] has not come by ten days, it is to be received by that bhikkhunī, thinking that it is special. Having received it, it is to be deposited until the robe-time occasion. If she should deposit it for longer than that, there is an offence entailing expiation with forfeiture.

The rule about apportioned

30. [= Bh 30] If any bhikkhunī should knowingly have apportioned to herself an apportioned possession belonging to the saṅgha, there is an offence entailing expiation with forfeiture.

The section about money; the third

uddiṭṭhā kho ayyāyo tiṃsa nissaggiyā pācittiyā dhammā.

tatthāyyāyo[1] pucchāmi kacci 'ttha parisuddhā? dutiyam pi pucchāmi kacci 'ttha parisuddhā? tatiyam pi pucchāmi kacci 'ttha parisuddhā? parisuddh' etth' ayyāyo, tasmā tuṇhī, evam etaṃ dhārayāmī ti. (Vin IV 257,5–9)

nissaggiyapācittiyā[2] niṭṭhitā.[3]

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[1] Vin E^e: tatth' a-

[2] S^e, Wij: -yā pā-; S^e adds: dhammā

[3] Phye: samattā.

Recited, noble ladies, are the thirty matters entailing expiation with forfeiture.

Herein I ask the noble ladies: Are you pure in this? A second time I ask: Are you pure in this? A third time I ask: Are you pure in this? The noble ladies are pure in this; therefore they are silent. Thus I record it.

The expiation with forfeiture section is finished

F. suddhapācittiyā

ime kho panāyyāyo[1] chasaṭṭhisatā pācittiyā dhammā uddesaṃ āgacchanti. (Vin IV 258,1*f.*)

a. lasuṇavaggo[2]

lasuṇasikkhāpadaṃ

1. yā pana bhikkhunī lasuṇaṃ khādeyya, pācittiyaṃ. (Vin IV 259.15)

sambādhalomasikkhāpadaṃ

2. yā pana bhikkhunī sambādhe lomaṃ saṃharāpeyya, pācittiyaṃ. (Vin IV 260.12*f.*)

talaghātakasikkhāpadaṃ

3. talaghātake pācittiyaṃ. (Vin IV 260,34)

jatumaṭṭhakasikkhāpadaṃ

4. jatumaṭṭhake[3] pācittiyaṃ. (Vin IV 261.24)

udakasuddhikasikkhāpadaṃ

5. udakasuddhikaṃ pana bhikkhuniyā ādiyamānāya dvaṅgulapabbaparamaṃ ādātabbaṃ. taṃ atikkāmentiyā pācittiyaṃ. (Vin IV 262.24*ff.*)

upatiṭṭhanasikkhāpadaṃ

6. yā pana bhikkhunī bhikkhussa bhuñjantassa pānīyena[4] vā vidhūpanena vā upatiṭṭheyya, pācittiyaṃ. (Vin IV 263.25*f.*)

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[1] Vin E[e]: pan' a-

[2] S[e] so; other sources omit

[3] Wij *v.l.*: -ṭṭ-

[4] Vin E[e], Wij: -ni-

F. The section on matters entailing simple expiation

Now, noble ladies, these hundred and sixty-six matters entailing expiation come up for recitation.

a. The garlic section

The rule about garlic

1. If any bhikkhunī should eat garlic, there is an offence entailing expiation.

The rule about hair on the [private parts of the] body

2. If any bhikkhunī should let the hair of the [private parts of the] body grow, there is an offence entailing expiation.

The rule about slapping with the palms of the hand

3. In slapping with the palms of the hands, there is an offence entailing expiation.

The rule about a smeared [stick made] with lac

4. In a smeared [stick made] with lac, there is an offence entailing expiation.

The rule about an ablution with water

5. If any bhikkhunī is taking an ablution with water, she may take at most [a measure of] two finger-joints. For one exceeding this, there is an offence entailing expiation.

The rule about standing close

6. If any bhikkhunī should stand with drinking water or with a fan near a bhikkhu while he is eating, there is an offence entailing expiation.

āmakadhaññasikkhāpadaṃ

7. yā pana bhikkhunī āmakadhaññaṃ viññatvā[1] vā viññāpetvā[2] vā bhajjitvā vā bhajjāpetvā vā koṭṭetvā[3] vā koṭṭāpetvā vā pacitvā vā pacāpetvā vā bhuñjeyya, pācittiyaṃ. (Vin IV 264,25*ff.*)

paṭhama-uccārachaḍḍanasikkhāpadaṃ

8. yā pana bhikkhunī uccāraṃ vā passāvaṃ vā saṅkāraṃ vā vighāsaṃ vā tirokuḍḍe vā tiropākāre vā chaḍḍeyya vā chaḍḍāpeyya vā, pācittiyaṃ. (Vin IV 265,32*ff.*)

dutiya-uccārachaḍḍanasikkhāpadaṃ

9. yā pana bhikkhunī uccāraṃ vā passāvaṃ vā saṅkāraṃ vā vighāsaṃ vā harite chaḍḍeyya vā chaḍḍāpeyya vā, pācittiyaṃ. (Vin IV 266,30*ff.*)

naccagītasikkhāpadaṃ

10. yā pana bhikkhunī naccaṃ vā gītaṃ vā vāditaṃ vā dassanāya gaccheyya, pācittiyaṃ. (Vin IV 267,29*f.*)

lasuṇavaggo paṭhamo

b. rattandhakāvaggo[4]

rattandhakārasikkhāpadaṃ

11. yā pana bhikkhunī rattandhakāre appadīpe purisena saddhiṃ eken' ekā santiṭṭheyya vā sallapeyya vā, pācittiyaṃ. (Vin IV 268,28*ff.*)

paṭicchannokāsasikkhāpadaṃ

12. yā pana bhikkhunī paṭicchanne okāse purisena saddhiṃ eken' ekā santiṭṭheyya vā sallapeyya vā, pācittiyaṃ. (Vin IV 269,25*ff.*)

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[1] Vin E^e: -ññi-; Wij: -ññā-; S^e: viññāpetvā

[2] S^e: viññāpāpetvā

[3] Vin E^e: -ṭṭi-

[4] S^e so; other sources omit

The rule about raw grain

7. If any bhikkhunī, having asked for raw grain or having had it asked for or having roasted it or having had it roasted or having pounded it or having had it pounded or having cooked it or having had it cooked, should eat it, there is an offence entailing expiation.

The first rule about throwing out excrement

8. If any bhikkhunī should throw or should have [someone] throw fæces or urine or rubbish or remains of food over a wall or over a fence, there is an offence entailing expiation.

The second rule about throwing out excrement

9. If any bhikkhunī should throw or should have [someone] throw fæces or urine or rubbish or remains of food on to crops, there is an offence entailing expiation.

The rule about dancing and singing

10. If any bhikkhunī should go to see dancing or singing or music, there is an offence entailing expiation.

The garlic section; the first

b. The dark of the night section

The rule about the dark of the night

11. If any bhikkhunī should stand together with or should talk with a man, one woman with one man, in the dark of the night when there is no light, there is an offence entailing expiation.

The rule about a screened place

12. If any bhikkhunī should stand together with or should talk with a man, one woman with one man, in a screened place, there is an offence entailing expiation.

ajjhokāsasallapanasikkhāpadaṃ

13. yā pana bhikkhunī ajjhokāse purisena saddhiṃ eken' ekā santiṭṭheyya vā sallapeyya vā, pācittiyaṃ. (Vin IV 270,12*f.*)

dutiyika-uyyojanasikkhāpadaṃ

14. yā pana bhikkhunī rathikāya[1] vā byūhe[2] vā siṅghāṭake vā purisena saddhiṃ eken' ekā santiṭṭheyya vā sallapeyya vā nikaṇṇikaṃ vā jappeyya[3] dutiyikaṃ vā bhikkhuniṃ uyyojeyya, pācittiyaṃ. (Vin IV 271,1–4)

anāpucchāpakkamanasikkhāpadaṃ

15. yā pana bhikkhunī purebhattaṃ kulāni upasaṅkamitvā āsane nisīditvā sāmike anāpucchā pakkameyya, pācittiyaṃ. (Vin IV 272,15*ff.*)

anāpucchā-abhinisīdanasikkhāpadaṃ

16. yā pana bhikkhunī pacchābhattaṃ kulāni upasaṅkamitvā sāmike anāpucchā āsane abhinisīdeyya vā abhinipajjeyya vā, pācittiyaṃ. (Vin IV 273,19*ff.*)

anāpucchāsantharaṇasikkhāpadaṃ

17. yā pana bhikkhunī vikāle kulāni upasaṅkamitvā sāmike anāpucchā seyyaṃ santharitvā vā santharāpetvā vā abhinisīdeyya vā abhinipajjeyya vā, pācittiyaṃ. (Vin IV 274,25*ff.*)

para-ujjhāpanakasikkhāpadaṃ

18. yā pana bhikkhunī duggahitena dūpadhāritena paraṃ ujjhāpeyya, pācittiyaṃ. (Vin IV 275,28*f.*)

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[1] Vin Eᵉ: -thiyāya

[2] Wij: byu-

[3] Wij: chappe-

The rule about talking together in an open place

13. If any bhikkhunī should stand together with or should talk with a man, one woman with one man, in an open place, there is an offence entailing expiation.

The rule about dismissing a companion

14. If any bhikkhunī should stand together with or should talk with a man, one woman with one man, on a carriage road or in a cul-de-sac or at a crossroads or should whisper in his ear or should dismiss the bhikkhunī who is her companion, there is an offence entailing expiation.

The rule about departing without asking permission

15. If any bhikkhunī, having approached families before a meal, having sat down on a seat, should depart without asking the owners [for permission], there is an offence entailing expiation.

The rule about sitting down without asking permission

16. If any bhikkhunī, having approached families after a meal, should sit down on a seat or should lie down without asking the owners [for permission], there is an offence entailing expiation.

The rule about spreading without asking permission

17. If any bhikkhunī, having approached families at the wrong time, having spread or having had a bed spread without asking the owners [for permission], should sit down or should lie down [on it], there is an offence entailing expiation.

The rule about looking down on another

18. If any bhikkhunī, because of a misapprehension, because of a misunderstanding, should look down upon another, there is an offence entailing expiation.

para-abhisapanasikkhāpadaṃ

19. yā pana bhikkhunī attānaṃ vā paraṃ vā nirayena vā brahmacariyena vā abhisapeyya, pācittiyaṃ. (Vin IV 276,28*f.*)

rodanasikkhāpadaṃ

20. yā pana bhikkhunī attānaṃ vadhitvā vadhitvā rodeyya, pācittiyaṃ. (Vin IV 277,23*f.*)

rattandhākāravaggo[1] dutiyo

c. naggavaggo[2]

naggasikkhāpadaṃ

21. yā pana bhikkhunī naggā nahāyeyya,[3] pācittiyaṃ. (Vin IV 278,20)

udakasāṭikasikkhāpadaṃ

22. udakasāṭikaṃ pana bhikkhuniyā kārayamānāya pamāṇikā[4] kāretabbā. tatr' idaṃ pamāṇaṃ: dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo. taṃ atikkāmentiyā chedanakaṃ[5] pācittiyaṃ. (Vin IV 279,10–13)

cīvarasibbanasikkhāpadaṃ

23. yā pana bhikkhunī bhikkhuniyā cīvaraṃ visibbetvā vā visibbāpetvā vā sā pacchā anantarāyikinī n' eva sibbeyya na sibbāpanāya ussukkaṃ[6] kareyya aññatra catūhapañcāhā, pācittiyaṃ. (Vin IV 280,17–20)

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[1] S^e: -ḍha-; Wij: andhakāra-

[2] S^e so; other sources omit

[3] Vin E^e: nhā-

[4] Vin E^e: pā-

[5] Wij: bheda- [*sic*]

[6] Wij: -s-

The rule about cursing another

19. If any bhikkhunī should curse herself or another with hell, or with regard to the holy life, there is an offence entailing expiation.

The rule about weeping

20. If any bhikkhunī should weep, having struck herself again and again, there is an offence entailing expiation.

The dark of the night section; the second

c. The section about naked

The rule about naked

21. If any bhikkhunī should bathe naked, there is an offence entailing expiation.

The rule about a bathing robe

22. When a bhikkhunī is having a bathing robe made, it must be made according to the [prescribed] measurements. Herein these are the measurements: in length, four spans of the sugata span; in width, two spans. For one exceeding that, there is an offence entailing expiation with cutting down.

The rule about unsewing a robe

23. If any bhikkhunī, having unsewn a bhikkhunī's robe or had it unsewn, [yet] if she is not afterwards prevented should neither sew nor make an effort to get it sewn, other than on the fourth and fifth days, there is an offence entailing expiation.

saṅghāṭicārasikkhāpadaṃ

24. yā pana bhikkhunī pañcāhikaṃ saṅghāṭicāraṃ[1] atikkāmeyya, pācittiyaṃ. (Vin IV 281,26*f.*)

cīvarasaṅkamanīyasikkhāpadaṃ

25. yā pana bhikkhunī cīvarasaṅkamanīyaṃ dhāreyya, pācittiyaṃ. (Vin IV 282,25*f.*)

gaṇacīvarasikkhāpadaṃ

26. yā pana bhikkhunī gaṇassa cīvaralābhaṃ antarāyaṃ kareyya, pācittiyaṃ. (Vin IV 283,28*f.*)

paṭibāhanasikkhāpadaṃ

27. yā pana bhikkhunī dhammikaṃ cīvaravibhaṅgaṃ paṭibāheyya, pācittiyaṃ. (Vin IV 284,28*f.*)

cīvaradānasikkhāpadaṃ

28. yā pana bhikkhunī agārikassa vā paribbājakassa vā paribbājikāya vā samaṇacīvaraṃ dadeyya, pācittiyaṃ. (Vin IV 285,26*f.*)

kāla-atikkamanasikkhāpadaṃ

29. yā pana bhikkhunī dubbalacīvarapaccāsāya cīvarakālasamayaṃ atikkāmeyya, pācittiyaṃ. (Vin IV 286,28*f.*)

kaṭhinuddhārasikkhāpadaṃ

30. yā pana bhikkhunī dhammikaṃ kaṭhinuddhāraṃ paṭibāheyya, pācittiyaṃ. (Vin IV 288,10*f.*)

naggavaggo tatiyo

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[1] S^e *v.l.* (citing Vin S^e), Wij *v.l.*: -ṭivāraṃ

The rule about wearing an upper robe

24. If any bhikkhunī should miss wearing an upper robe for five days, there is an offence entailing expiation.

The rule about a robe that is to be handed back

25. If any bhikkhunī should wear a robe which is to be handed back, there is an offence entailing expiation.

The rule about the robes of a group

26. If any bhikkhunī should make an obstacle to a group's receiving robes, there is an offence entailing expiation.

The rule about holding back

27. If any bhikkhunī should hold back a legally valid division of robe material, there is an offence entailing expiation.

The rule about giving robes

28. If any bhikkhunī should give recluses' robe material to a householder or to a male wanderer or to a female wanderer, there is an offence entailing expiation.

The rule about letting the season pass

29. If any bhikkhunī, when an expectation of robe material is not sure, should let the robe season pass, there is an offence entailing expiation.

The rule about removal of the kaṭhina [privileges]

30. If any bhikkhunī should hold back a legally valid removal of the kaṭhina [privileges], there is an offence entailing expiation.

The section about naked; the third

d. tuvaṭṭavaggo[1]

ekamañcatuvaṭṭanasikkhāpadaṃ

31. yā pana bhikkhuniyo dve ekamañce tuvaṭṭeyyuṃ, pācittiyaṃ. (Vin IV 289,1*f*.)

ekattharaṇatuvaṭṭanasikkhāpadaṃ

32. yā pana bhikkhuniyo dve ekattharaṇapāvuraṇā tuvaṭṭeyyuṃ, pācittiyaṃ. (Vin IV 289,17*f*.)

aphāsukaraṇasikkhāpadaṃ

33. yā pana bhikkhunī bhikkhuniyā sañcicca aphāsuṃ kareyya, pācittiyaṃ. (Vin IV 290,23*f*.)

na-upaṭṭhāpanasikkhāpadaṃ

34. yā pana bhikkhunī dukkhitaṃ sahajīvinim n' eva upaṭṭhaheyya[2] na upaṭṭhāpanāya ussukkaṃ[3] kareyya, pācittiyaṃ. (Vin IV 291,22*ff*.)

nikkaḍḍhanasikkhāpadaṃ

35. yā pana bhikkhunī bhikkhuniyā upassayaṃ datvā kupitā anattamanā nikkaḍḍheyya vā nikkaḍḍhāpeyya vā, pācittiyaṃ. (Vin IV 292,24*ff*.)

saṃsaṭṭhasikkhāpadaṃ

36. yā pana bhikkhunī saṃsaṭṭhā vihareyya gahapatinā vā gahapatiputtena vā, sā bhikkhunī bhikkhunīhi evam assa vacanīyā māyye saṃsaṭṭhā vihari gahapatinā pi gahapatiputtenāpi.[4] viviccāyye,[5] vivekañ ñeva bhaginiyā saṅgho vaṇṇetī ti. evañ ca[6] sā bhikkhunī bhikkhunīhi vuccamānā

[1] S^e so; other sources omit
[2] Vin E^e, Wij: -ṭṭheyya
[3] Wij: -k-
[4] Vin E^e: -na pi
[5] Vin E^e: vivicc' a-
[6] Vin E^e, Wij add: pana

d. The lying down section

The rule about lying down on one couch

31. If any two bhikkhunīs should lie down on one couch, there is an offence entailing expiation.

The rule about lying down with one carpet

32. If any two bhikkhunīs should lie down having one carpet and cover, there is an offence entailing expiation.

The rule about causing discomfort

33. If any bhikkhunī should intentionally cause discomfort to a bhikkhunī, there is an offence entailing expiation.

The rule about not having attended

34. If any bhikkhunī should neither attend to an ailing [woman] who lives with her nor make an effort to have her attended to, there is an offence entailing expiation.

The rule about throwing out

35. If any bhikkhunī having given quarters to a bhikkhunī, should, angry, displeased, throw her out or have her thrown out, there is an offence entailing expiation.

The rule about keeping company

36. Whatever bhikkhunī should keep company with a householder or with a householder's son, that bhikkhunī is to be spoken to by the bhikkhunīs thus, "Do not, noble lady, keep company with a householder [or] with a householder's son. Live separate, noble lady, the saṅgha praises only separation for a sister." But if that bhikkhunī, being spoken to thus by the bhikkhunīs, should persist in the same way [as before],

tath' eva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya. yāvatatiyañ ce samanubhāsiyamānā taṃ paṭinissajjeyya, icc etaṃ kusalaṃ. no ce paṭinissajjeyya, pācittiyaṃ. (Vin IV 294,3–11)

antoraṭṭhasikkhāpadaṃ

37. yā pana bhikkhunī antoraṭṭhe sāsaṅkasammate sappaṭibhaye asatthikā cārikaṃ careyya, pācittiyaṃ. (Vin IV 295,21*f.*)

tiroraṭṭhasikkhāpadaṃ

38. yā pana bhikkhunī tiroraṭṭhe sāsaṅkasammate sappaṭibhaye asatthikā cārikaṃ careyya, pācittiyaṃ. (Vin IV 296,8*f.*)

antovassasikkhāpadaṃ

39. yā pana bhikkhunī antovassaṃ cārikaṃ careyya, pācittiyaṃ. (Vin IV 296,29*f.*)

cārikanapakkamanasikkhāpadaṃ

40. yā pana bhikkhunī vassaṃ vutthā[1] cārikaṃ na pakkameyya antamaso chappañcayojanāni pi, pācittiyaṃ. (Vin IV 297,22*f.*)

tuvaṭṭavaggo catuttho

e. cittāgāravaggo[2]

rājāgārasikkhāpadaṃ

41. yā pana bhikkhunī rājāgāraṃ vā cittāgāraṃ vā ārāmaṃ vā uyyānaṃ vā pokkharaṇiṃ vā dassanāya gaccheyya, pācittiyaṃ. (Vin IV 298,18*ff.*)

āsandiparibhuñjanasikkhāpadaṃ

42. yā pana bhikkhunī āsandiṃ vā pallaṅkaṃ vā paribhuñjeyya, pācittiyaṃ. (Vin IV 299,18*f.*)

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[1] Wij *v.l.*: -ṭṭh-

[2] S^e so: other sources omit

that bhikkhunī is to be admonished by the bhikkhunīs up to the third time for giving up that [course of action]. If, being admonished up to the third time, she should give it up, that is good. If she should not give it up, there is an offence entailing expiation.

The rule about within a region

37. If any bhikkhunī should walk without a caravan on an alms tour within [her own] region [which is] agreed to be dangerous, frightening, there is an offence entailing expiation.

The rule about outside a region

38. If any bhikkhunī should walk without a caravan outside [her own] region [which is] agreed to be dangerous, frightening, there is an offence entailing expiation.

The rule about during the rains

39. If any bhikkhunī should walk on an alms tour during the rains, there is an offence entailing expiation.

The rule about not setting out on an alms tour

40. If any bhikkhunī, having kept the rains, should not set out on alms tour, even for [a distance of] five or six yojanas, there is an offence entailing expiation.

The lying down section; the fourth

e. The picture-gallery section

The rule about a king's house

41. If any bhikkhunī should go to see a king's house or a picture gallery or a park or a pleasure grove or a lotus pond, there is an offence entailing expiation.

The rule about making use of a sofa

42. If any bhikkhunī should make use of a sofa or of a divan, there is an offence entailing expiation.

suttakantanasikkhāpadaṃ

43. yā pana bhikkhunī suttaṃ kanteyya, pācittiyaṃ. (Vin IV 300,11)

gihiveyyāvaccasikkhāpadaṃ

44. yā pana bhikkhunī gihiveyyāvaccaṃ kareyya, pācittiyaṃ. (Vin IV 300,30*f*.)

adhikaraṇasikkhāpadaṃ

45. yā pana bhikkhunī bhikkhuniyā ehāyye[1] imaṃ adhikaraṇaṃ vūpasamehī ti vuccamānā sādhū ti paṭissuṇitvā[2] sā pacchā anantarāyikinī n' eva vūpasameyya na vūpasamāya ussukkaṃ kareyya, pācittiyaṃ. (Vin IV 301,19–22)

bhojanadānasikkhāpadaṃ

46. yā pana bhikkhunī agārikassa vā paribbājakassa vā paribbājikāya vā sahatthā khādanīyaṃ[3] vā bhojanīyaṃ[4] vā dadeyya, pācittiyaṃ. (Vin IV 302,24*ff*.)

āvasathacīvarasikkhāpadaṃ

47. yā pana bhikkhunī āvasathacīvaraṃ anissajjetvā[5] paribhuñjeyya, pācittiyaṃ. (Vin IV 303,17*f*.)

āvasathavihārasikkhāpadaṃ

48. yā pana bhikkhunī āvasathaṃ anissajjitvā cārikaṃ pakkameyya, pācittiyaṃ. (Vin IV 304,21*f*.)

tiracchānavijjāpariyāpuṇanasikkhāpadaṃ

49. yā pana bhikkhunī tiracchānavijjaṃ pariyāpuṇeyya, pācittiyaṃ. (Vin IV 305,19*f*.)

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[1] Vin E^e, Wij: eh' a-

[2] Vin E^e: -s-

[3] Vin E^e: -ni-

[4] Vin E^e: -ni-

[5] Vin E^e: -jji-

The rule about spinning yarn

43. If any bhikkhunī should spin yarn, there is an offence entailing expiation.

The rule about householders' work

44. If any bhikkhunī should do householders' work, there is an offence entailing expiation.

The rule about legal questions

45. If any bhikkhunī, being spoken to by a bhikkhunī, [saying], "Come, noble lady, settle this legal question," and having answered, "Very good," [yet] if she is not afterwards prevented, should neither settle it nor make an effort to get it settled, there is an offence entailing expiation.

The rule about giving food

46. If any bhikkhunī should give with her own hand solid food or soft food to a householder or to a male wanderer or to a female wanderer, there is an offence entailing expiation.

The rule about a household robe

47. If any bhikkhunī, not having given up a household robe, should make use of it, there is an offence entailing expiation.

The rule about dwellings

48. If any bhikkhunī, not having given up her dwelling, should set out on an alms tour, there is an offence entailing expiation.

The rule about attaining worldly knowledge

49. If any bhikkhunī should attain worldly knowledge, there is an offence entailing expiation.

tiracchānavijjāvācanasikkhāpadaṃ

50. yā pana bhikkhunī tiracchānavijjaṃ vāceyya, pācittiyaṃ. (Vin IV 306.5*f.*)

cittāgāravaggo pañcamo

f. ārāmavaggo[1]

ārāmapavisanasikkhāpadaṃ

51. yā pana bhikkhunī jānaṃ sabhikkhukaṃ ārāmaṃ anāpucchā paviseyya, pācittiyaṃ. (Vin IV 307.22*f.*)

bhikkhu-akkosanasikkhāpadaṃ

52. yā pana bhikkhunī bhikkhuṃ akkoseyya vā paribhāseyya vā, pācittiyaṃ. (Vin IV 309.7*f.*)

gaṇaparibhāsanasikkhāpadaṃ

53. yā pana bhikkhunī caṇḍīkatā[2] gaṇaṃ paribhāseyya, pācittiyaṃ. (Vin IV 310.20*f.*)

pavāritasikkhāpadaṃ

54. yā pana bhikkhunī nimantitā vā pavāritā vā khādanīyaṃ[3] vā bhojanīyaṃ[4] vā khādeyya vā bhuñjeyya vā, pācittiyaṃ. (Vin IV 311.19*ff.*)

kulamaccharinīsikkhāpadaṃ

55. yā pana bhikkhunī kulamaccharinī assa, pācittiyaṃ. (Vin IV 312.23)

abhikkhukāvāsasikkhāpadaṃ

56. yā pana bhikkhunī abhikkhuke āvāse vassaṃ vaseyya, pācittiyaṃ. (Vin IV 313.14*f.*)

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[1] S^e so: other sources omit

[2] Vin E^e: -ḍi-

[3] Vin E^e: -ni-; Wij: -nīaṃ [*sic*]

[4] Vin E^e: -ni-

The rule about teaching worldly knowledge

50. If any bhikkhunī should teach worldly knowledge, there is an offence entailing expiation.

The picture-gallery section; the fifth

f. The monastery section

The rule about entering a monastery

51. If any bhikkhunī should knowingly enter a park with bhikkhus in it without asking [for permission], there is an offence entailing expiation.

The rule about reviling a bhikkhu

52. If any bhikkhunī should revile or abuse a bhikkhu, there is an offence entailing expiation.

The rule about abusing a group

53. If any bhikkhunī, being quick tempered, should abuse a group, there is an offence entailing expiation.

The rule about being invited

54. If any bhikkhunī, being invited or being invited [again], should eat or partake of solid food or soft food, there is an offence entailing expiation.

The rule about being grudging to a family

55. If any bhikkhunī should be grudging to a family, there is an offence entailing expiation.

The rule about a residence where there is no bhikkhu

56. If any bhikkhunī should spend the rains in a residence where there is no bhikkhu, there is an offence entailing expiation.

apavāraṇāsikkhāpadaṃ

57. yā pana bhikkhunī vassaṃ vutthā ubhatosaṅghe tīhi ṭhānehi na pavāreyya[1] diṭṭhena vā sutena vā parisaṅkāya vā, pācittiyaṃ. (Vin IV 314,9*ff*.)

ovādasikkhāpadaṃ

58. yā pana bhikkhunī ovādāya vā saṃvāsāya vā na gaccheyya, pācittiyaṃ. (Vin IV 315,3*f*.)

ovādūpasaṅkamanasikkhāpadaṃ

59. anvaddhamāsaṃ bhikkhuniyā bhikkhusaṅghato dve dhammā paccāsīsitabbā[2] uposathapucchakañ ca ovādūpasaṅkamanañ ca. taṃ atikkāmentiyā pācittiyaṃ. (Vin IV 315,24*ff*.)

pasākhejātasikkhāpadaṃ

60. yā pana bhikkhunī pasākhe jātaṃ gaṇḍaṃ vā rudhitaṃ[3] vā anapaloketvā saṅghaṃ vā gaṇaṃ vā purisena saddhiṃ eken' ekā bhedāpeyya vā phālāpeyya vā dhovāpeyya vā ālimpāpeyya vā bandhāpeyya vā mocāpeyya vā, pācittiyaṃ. (Vin IV 316,16–19)

ārāmavaggo chaṭṭho

g. gabbhinivaggo[4]

gabbhinīsikkhāpadaṃ

61. yā pana bhikkhunī gabbhiniṃ vuṭṭhāpeyya, pācittiyaṃ. (Vin IV 317,21*f*.)

pāyantīsikkhāpadaṃ

62. yā pana bhikkhunī pāyantiṃ vuṭṭhāpeyya, pācittiyaṃ. (Vin IV 318,14)

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[1] S^e: ppa-

[2] Vin E^e: -siṃsi-

[3] Vin E^e: rūhitaṃ; Wij: rucitaṃ

[4] S^e so; other sources omit

The rule about not inviting

57. If any bhikkhunī, having kept the rains, should not invite both saṅghas in respect of three matters, [i.e.] what is seen or heard or suspected, there is an offence entailing expiation.

The rule about exhortation

58. If any bhikkhunī should not go for exhortation or for communion, there is an offence entailing expiation.

The rule about approaching for exhortation

59. Every half month two things are to be sought by a bhikkhunī from the bhikkhu saṅgha: the asking about [the date of] the uposatha and the approaching for exhortation. For one transgressing this, there is an offence entailing expiation.

The rule about the lower part of the body

60. If any bhikkhunī, without having obtained permission from a saṅgha or from a group, should together with a man, the one woman with the one man, make a boil or a scab that has formed on the lower part of her body burst or break or have it be washed or smeared or bound up or unbound, there is an offence entailing expiation.

The monastery section; the sixth

g. The pregnant woman section

The rule about a pregnant woman

61. If any bhikkhunī should sponsor a pregnant woman [for ordination], there is an offence entailing expiation.

The rule about a woman giving suck

62. If any bhikkhunī should sponsor a woman giving suck [for ordination], there is an offence entailing expiation.

dutiyasahajīvinīsikkhāpadaṃ

70. yā pana bhikkhunī sahajīviniṃ vuṭṭhāpetvā n' eva vūpakāseyya na vūpakāsāpeyya antamaso chappañcayojanāni pi, pācittiyaṃ. (Vin IV 326.27*ff.*)

gabbhinivaggo[1] sattamo

h. kumaribhūtavaggo[2]

paṭhamakumārībhūtasikkhāpadaṃ

71. yā pana bhikkhunī ūnavīsativassaṃ kumāribhūtaṃ vuṭṭhāpeyya, pācittiyaṃ. (Vin IV 327.17*f.*)

dutiyakumāribhūtasikkhāpadaṃ

72. yā pana bhikkhunī paripuṇṇavīsativassaṃ kumāribhūtaṃ dve vassāni chasu dhammesu asikkhitasikkhaṃ vuṭṭhāpeyya, pācittiyaṃ. (Vin IV 328.9*ff.*)

tatiyakumāribhūtasikkhāpadaṃ

73. yā pana bhikkhunī paripuṇṇavīsativassaṃ kumāribhūtaṃ dve vassāni chasu dhammesu sikkhitasikkhaṃ saṅghena asammataṃ vuṭṭhāpeyya, pācittiyaṃ. (Vin IV 328.31*ff.*)

ūnadvādasavassasikkhāpadaṃ

74. yā pana bhikkhunī ūnadvādasavassā vuṭṭhāpeyya, pācittiyaṃ. (Vin IV 329.24*f.*)

paripuṇṇadvādasavassasikkhāpadaṃ

75. yā pana bhikkhunī paripuṇṇadvādasavassā saṅghena asammatā vuṭṭhāpeyya, pācittiyaṃ. (Vin IV 330.30*f.*)

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[1] Wij : -nī-

[2] S[e] so ; other sources omit

The second rule about one living with

70. If any bhikkhunī, having sponsored [the woman] living with her [for ordination], should neither withdraw her nor have her withdrawn even to [a distance of] five or six yojanas, there is an offence entailing expiation.

The pregnant woman section; the seventh

h. The maiden section

The first rule about a maiden

71. If any bhikkhunī should sponsor a maiden under twenty years of age [for ordination], there is an offence entailing expiation.

The second rule about a maiden

72. If any bhikkhunī should sponsor [for ordination] a maiden who is fully twenty years of age [but] who has not trained for two years in the six rules, there is an offence entailing expiation

The third rule about a maiden

73. If any bhikkhunī should sponsor [for ordination] a maiden who is fully twenty years of age and who has trained for two years in the six rules [but] who is not approved by the saṅgha, there is an offence entailing expiation

The rule about less than twelve years

74. If any bhikkhunī should sponsor [for ordination] when she is less than twelve years [of standing], there is an offence entailing expiation.

The rule about fully twelve years

75. If any bhikkhunī who is fully twelve years [of standing but] who is not approved by the saṅgha should be sponsored [for ordination], there is an offence entailing expiation.

khiyyanadhammasikkhāpadaṃ

76. yā pana bhikkhunī alaṃ tāva te ayye vuṭṭhāpitenā ti vuccamānā sādhū ti paṭissuṇitvā[1] sā[2] pacchā khiyyanadhammaṃ[3] āpajjeyya, pācittiyaṃ. (Vin IV 331,24*ff.*)

paṭhamasikkhamānanavuṭṭhāpanasikkhāpadaṃ

77. yā pana bhikkhunī sikkhamānaṃ sace me tvaṃ ayye cīvaraṃ dassasi evāhan taṃ vuṭṭhāpessāmī ti vatvā sā pacchā anantarāyikinī n' eva vuṭṭhāpeyya na vuṭṭhāpanāya ussukkaṃ[4] kareyya, pācittiyaṃ. (Vin IV 332,17–20)

dutiyasikkhamānanavuṭṭhāpanasikkhāpadaṃ

78. yā pana bhikkhunī sikkhamānaṃ sace maṃ tvaṃ ayye dve vassāni anubandhissasi evāhan taṃ vuṭṭhāpessāmī ti vatvā sā pacchā anantarāyikinī n' eva vuṭṭhāpeyya na vuṭṭhāpanāya ussukkaṃ[5] kareyya, pācittiyaṃ. (Vin IV 333,9–12)

sokāvāsasikkhāpadaṃ

79. yā pana bhikkhunī purisasaṃsaṭṭhaṃ kumārakasaṃsaṭṭhaṃ caṇḍiṃ sokāvāsaṃ sikkhamānaṃ vuṭṭhāpeyya, pācittiyaṃ. (Vin IV 334,3*ff.*)

ananuññātasikkhāpadaṃ

80. yā pana bhikkhunī mātāpitūhi vā sāmikena vā ananuññātaṃ sikkhamānaṃ vuṭṭhāpeyya, pācittiyaṃ. (Vin IV 335,1*f.*)

pārivāsikasikkhāpadaṃ

81. yā pana bhikkhunī pārivāsikachandadānena sikkhamānaṃ vuṭṭhāpeyya, pācittiyaṃ. (Vin IV 335,30*f.*)

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[1] Vin E[e]: -s-

[2] Vin E[e], Wij omit

[3] Vin E[e]: khīyadha-; Wij: khīyya-

[4] Wij: -k-

[5] Wij: -k-

The rule about a critical nature

76. If any bhikkhunī, on being told, "You have sponsored [for ordination] sufficiently, noble lady, for the time being," and having answered, "Very good," should afterwards adopt a critical nature, there is an offence entailing expiation.

The first rule about not sponsoring a trainee

77. If any bhikkhunī, having said to a trainee. "If you, noble lady, will give me a robe, then I will sponsor you [for ordination]," [yet] if she is not afterwards prevented, should neither ordain her nor make an effort to get her ordained, there is an offence entailing expiation.

The second rule about not sponsoring a trainee

78. If any bhikkhunī, having said to a trainee, "If you, noble lady, will wait upon me for two years, then I will sponsor you [for ordination]," [yet] if she is not afterwards prevented, should neither ordain her nor make an effort to get her ordained, there is an offence entailing expiation.

The rule about a dwelling place of grief

79. If any bhikkhunī should ordain [for ordination] a trainee who keeps company with men, who keeps company with youths, who is violent, a dwelling place of grief, there is an offence entailing expiation.

The rule about not permitted

80. If any bhikkhunī should sponsor [for ordination] a trainee not permitted by the mother and father nor by the husband, there is an offence entailing expiation.

The rule about postponed overnight

81. If any bhikkhunī should sponsor a trainee by a giving of consent postponed overnight, there is an offence entailing expiation.

anuvassasikkhāpadaṃ

82. yā pana bhikkhunī anuvassaṃ vuṭṭhāpeyya, pācittiyaṃ. (Vin IV 336,9*f.*)

ekavassasikkhāpadaṃ

83. yā pana bhikkhunī ekaṃ vassaṃ[1] dve vuṭṭhāpeyya, pācittiyaṃ. (Vin IV 337,6*f.*)

kumaribhūtavaggo aṭṭhamo

i. chattupāhanavaggo[2]

chattupāhanasikkhāpadaṃ

84. yā pana bhikkhunī agilānā[3] chattupāhanaṃ dhāreyya, pācittiyaṃ. (Vin IV 338,5*f.*)

yānasikkhāpadaṃ

85. yā pana bhikkhunī agilānā[4] yānena yāyeyya, pācittiyaṃ. (Vin IV 339,8*f.*)

saṅghāṇisikkhāpadaṃ

86. yā pana bhikkhunī saṅghāṇiṃ dhāreyya, pācittiyaṃ. (Vin IV 340,6*f.*)

itthālaṅkārasikkhāpadaṃ

87. yā pana bhikkhunī itthālaṅkāraṃ dhāreyya, pācittiyaṃ. (Vin IV 340,26*f.*)

gandhavaṇṇakasikkhāpadaṃ

88. yā pana bhikkhunī gandhavaṇṇakena nahāyeyya,[5] pācittiyaṃ. (Vin IV 341,7*f.*)

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[1]Vin E[e]: ekava-

[2]S[e] so; other sources omit

[3]Wij: -la-

[4]Wij: -la-

[5]Vin E[e]: nhā-

The rule about every year

82. If any bhikkhunī should sponsor [for ordination] every year, there is an offence entailing expiation.

The rule about one year

83. If any bhikkhunī should sponsor two [trainees for ordination] in one year, there is an offence entailing expiation.

The maiden section; the eighth

i. The sunshade and sandals section

The rule about sunshade and sandals

84. If any bhikkhunī who is not sick should use a sunshade and sandals, there is an offence entailing expiation.

The rule about vehicles

85. If any bhikkhunī who is not sick should travel in a vehicle, there is an offence entailing expiation.

The rule about a petticoat

86. If any bhikkhunī should wear a petticoat, there is an offence entailing expiation.

The rule about women's ornaments

87. If any bhikkhunī should wear women's ornaments, there is an offence entailing expiation.

The rule about perfume and paint

88. If any bhikkhunī should bathe with perfume and paint, there is an offence entailing expiation.

vāsitakasikkhāpadaṃ

89. yā pana bhikkhunī vāsitakena piññākena nahāyeyya,[1] pācittiyaṃ. (Vin IV 341,22*f.*)

bhikkhunī-ummaddāpanasikkhāpadaṃ

90. yā pana bhikkhunī bhikkhuniyā ummaddāpeyya vā parimaddāpeyya vā, pācittiyaṃ. (Vin IV 342,16*f.*)

sikkhamāna-ummaddāpanasikkhāpadaṃ

91. yā pana bhikkhunī sikkhamānāya ummaddāpeyya vā parimaddāpeyya vā, pācittiyaṃ. (Vin IV 343,4*f.*)

sāmaṇerī-ummaddāpanasikkhāpadaṃ

92. yā pana bhikkhunī sāmaṇeriyā ummaddāpeyya vā parimaddāpeyya vā, pācittiyaṃ. (Vin IV 343,4*f.*)

gihini-ummaddāpanasikkhāpadaṃ

93. yā pana bhikkhunī gihiniyā ummaddāpeyya vā parimaddāpeyya vā, pācittiyaṃ. (Vin IV 343,4*f.*)

anāpucchāsikkhāpadaṃ

94. yā pana bhikkhunī bhikkhussa purato anāpucchā āsane nisīdeyya, pācittiyaṃ. (Vin IV 343,25*f.*)

pañhāpucchanasikkhāpadaṃ

95. yā pana bhikkhunī anokāsakataṃ bhikkhuṃ pañhaṃ puccheyya, pācittiyaṃ. (Vin IV 344,14*f.*)

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[1] Vin E^{e}: nhā-

The rule about scented

89. If any bhikkhunī should bathe with scented ground sesamum, there is an offence entailing expiation.

The rule about having oneself rubbed by a bhikkhunī

90. If any bhikkhunī should have herself rubbed [with ointment] or should have herself massaged by a bhikkhunī, there is an offence entailing expiation.

The rule about having oneself rubbed by a trainee

91. If any bhikkhunī should have herself rubbed [with ointment] or should have herself massaged by a trainee, there is an offence entailing expiation.

The rule about having oneself rubbed by a female novice

92. If any bhikkhunī should have herself rubbed [with ointment] or should have herself massaged by a female novice, there is an offence entailing expiation.

The rule about having oneself rubbed by a householder's wife

93. If any bhikkhunī should have herself rubbed [with ointment] or should have herself massaged by a householder's wife, there is an offence entailing expiation.

The rule about not asking

94. If any bhikkhunī should sit down on a seat in front of a bhikkhu without asking [for permission], there is an offence entailing expiation.

The rule about asking questions

95. If any bhikkhunī should ask a question of a bhikkhu who has not given leave, there is an offence entailing expiation.

asaṅkaccikasikkhāpadaṃ

96. yā pana bhikkhunī asaṅkacchikā gāmaṃ paviseyya, pācittiyaṃ. (Vin IV 345,22*f.*)

chattupāhanavaggo navamo

j. musāvādavaggo[1]

musāvādasikkhāpadaṃ

97. sampajānamusāvāde pācittiyaṃ. (= BhPāc no. 1, Vin IV 2,14)

omasavādasikkhāpadaṃ

98. omasavāde pācittiyaṃ. (= BhPāc no. 2, Vin IV 6,5)

pesuññasikkhāpadaṃ

99. bhikkhunīpesuññe pācittiyaṃ. (= BhPāc no. 3, Vin IV 12,23)

padasodhammasikkhāpadaṃ

100. yā pana bhikkhunī anupasampannaṃ padaso dhammaṃ vāceyya, pācittiyaṃ. (Cf. BhPāc no. 4, Vin IV 14,30*f.*)

paṭhamasahaseyyasikkhāpadaṃ

101. yā pana bhikkhunī anupasampannāya uttaridirattatirattaṃ sahaseyyaṃ kappeyya, pācittiyaṃ. (Cf. BhPāc no. 5, Vin IV 16,31*f.*)

dutiyasahaseyyasikkhāpadaṃ

102. yā pana bhikkhunī purisena sahaseyyaṃ kappeyya, pācittiyaṃ. (Cf. BhPāc no. 6, Vin IV 19,31*f.*)

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[1] S^{e} so; other sources omit

The rule about without a bodice

96. If any bhikkhunī should enter a village without a bodice, there is an offence entailing expiation.

The sunshade and sandals section; the ninth

j. The section about lying

The rule about lying

97. [BhPāc 1] In [uttering] a conscious lie there is an offence entailing expiation.

The rule about abusive speech

98. [BhPāc 2] In abusive speech there is an offence entailing expiation.

The rule about slander

99. [BhPāc 3] In slander of a bhikkhunī there is an offence entailing expiation.

The rule about Dhamma word by word

100. [BhPāc 4] If any bhikkhunī should make someone who is not ordained recite the Dhamma word by word, there is an offence entailing expiation.

The first rule about a bed together

101. [BhPāc 5] If any bhikkhunī should make her bed for more than two or three nights together with [a woman] who is not ordained, there is an offence entailing expiation.

The second rule about a bed together

102. [BhPāc 6]. If any bhikkhunī should make her bed together with a man, there is an offence entailing expiation.

dhammadesanāsikkhāpadaṃ

103. yā pana bhikkhunī purisassa uttarichappañcavācāhi dhammaṃ deseyya aññatra viññunā itthiviggahena, pācittiyaṃ. (Cf. BhPāc no. 7, Vin IV 22,17*ff.*)

bhūtārocanasikkhāpadaṃ

104. yā pana bhikkhunī anupasampannāya uttarimanussadhammaṃ āroceyya, bhūtasmiṃ pācittiyaṃ. (Cf. BhPāc no. 8, Vin IV 25,22*f.*)

duṭṭhullārocanasikkhāpadaṃ

105. yā pana bhikkhunī bhikkhuniyā duṭṭhullaṃ āpattiṃ anupasampannāya āroceyya aññatra bhikkhunīsammutiyā, pācittiyaṃ. (Cf. BhPāc no. 9, Vin IV 31,12*ff.*)

pathavīkhaṇanasikkhāpadaṃ

106. yā pana bhikkhunī pathaviṃ khaṇeyya vā khaṇāpeyya vā, pācittiyaṃ. (Cf. BhPāc no. 10, Vin IV 33,4*f.*)

musāvādavaggo dasamo

k. bhūtagāmavaggo[1]

bhūtagāmasikkhāpadaṃ

107. bhūtagāmapātabyatāya pācittiyaṃ. (= BhPāc no. 11, Vin IV 34,34)

aññavādakasikkhāpadaṃ

108. aññavādake vihesake pācittiyaṃ. (= BhPāc no. 12, Vin IV 36,37)

ujjhāpanakasikkhāpadaṃ

109. ujjhāpanake khiyyanake pācittiyaṃ. (= BhPāc no. 13, Vin IV 38,30*f.*)

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[1] Se so; other sources omit

The rule about teaching the Dhamma

103. [BhPāc 7] If any bhikkhunī should teach the Dhamma to a man in more than five or six sentences other than with a knowledgeable woman [being present], there is an offence entailing expiation.

The rule about announcing what is true

104. [BhPāc 8] If any bhikkhunī should announce [her own] superhuman state to one who is not ordained, if it is true, there is an offence entailing expiation.

The rule about announcing a gross offence

105. [BhPāc 9] If any bhikkhunī should announce a bhikkhunī's gross offence to one who is not ordained, other than with the agreement of the bhikkhunīs, there is an offence entailing expiation.

The rule about digging the earth

106. [BhPāc 10] If any bhikkhunī should dig the earth or have it dug, there is an offence entailing expiation.

The section about lying; the tenth

k. The section about plant beings

The rule about plant beings

107. [BhPāc 11] In causing damage to plant beings there is an offence entailing expiation.

The rule about one replying evasively

108. [BhPāc 12] In respect of one replying evasively [and] causing trouble there is an offence entailing expiation.

The rule about one disparaging

109. [BhPāc 13] In respect of one disparaging [and] decrying there is an offence entailing expiation.

pathamasenāsanasikkhāpadaṃ

110. yā pana bhikkhunī saṅghikaṃ mañcaṃ vā pīṭhaṃ vā bhisiṃ vā kocchaṃ vā ajjhokāse santharitvā vā santharāpetvā vā taṃ pakkamantī n' eva uddhareyya na uddharāpeyya anāpucchaṃ vā gaccheyya, pācittiyaṃ. (Cf. BhPāc no. 14, Vin IV 39.25–28)

dutiyasenāsanasikkhāpadaṃ

111. yā pana bhikkhunī saṅghike vihāre seyyaṃ santharitvā vā santharāpetvā vā taṃ pakkamantī n' eva uddhareyya, na uddharāpeyya, anāpucchaṃ vā gaccheyya, pācittiyaṃ. (Cf. BhPāc no. 15, Vin IV 41.21–24)

anupakhajjasikkhāpadaṃ

112. yā pana bhikkhunī saṅghike vihāre jānaṃ pubbupagataṃ[1] bhikkhuniṃ anupakhajja seyyaṃ kappeyya yassā sambādho bhavissati sā pakkamissatī ti etad eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ. (Cf. BhPāc no. 16, Vin IV 43.7–10)

nikkaḍḍhanasikkhāpadaṃ

113. yā pana bhikkhunī bhikkhuniṃ kupitā anattamanā saṅghikā vihārā nikkaḍḍheyya vā nikkaḍḍhāpeyya vā, pācittiyaṃ. (Cf. BhPāc no. 17, Vin IV 44.31*f.*)

vehāsakuṭisikkhāpadaṃ

114. yā pana bhikkhunī saṅghike vihāre uparivehāsakuṭiyā āhaccapādakaṃ mañcaṃ vā pīṭhaṃ vā abhinisīdeyya vā abhinipajjeyya vā, pācittiyaṃ. (Cf. BhPāc no. 18, Vin IV 46.16*ff.*)

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[1] Nā, S^{e}: -bbū-

The first rule about lodgings

110. [BhPāc 14] If any bhikkhunī, having spread out or having had spread out in the open a couch or a chair or a mattress or a stool belonging to the saṅgha, when departing should neither put it away nor have it put away or should go without asking leave, there is an offence entailing expiation.

The second rule about lodgings

111. [BhPāc 15] If any bhikkhunī, having spread out a bed or having had it spread out in a dwelling place belonging to the saṅgha, when departing should neither put it away nor have it put away or should go without asking leave, there is an offence entailing expiation.

The rule about encroaching

112. [BhPāc 16] If any bhikkhunī in a dwelling place belonging to the saṅgha should knowingly make her bed encroaching on a bhikkhunī who arrived before her, [thinking], "She for whom it is too crowded will go away," having done it for that reason and no other, there is an offence entailing expiation.

The rule about driving out

113. [BhPāc 17] If any bhikkhunī should, being angry [and] displeased, drive a bhikkhunī out from a dwelling place belonging to the saṅgha or have her driven out, there is an offence entailing expiation.

The rule about a lofty cell

114. [BhPāc 18] If any bhikkhunī should, in a dwelling place belonging to the saṅgha in a lofty cell with an upper platform, sit down or lie down [suddenly] on a bed or bench with detachable legs, there is an offence entailing expiation.

mahallakavihārasikkhāpadaṃ

115. mahallakaṃ pana bhikkhuniyā vihāraṃ kārayamānāya yāva dvārakosā aggaḷaṭṭhapanāya[1] ālokasandhiparikammāya[2] dvatticchadanassa pariyāyaṃ appaharite ṭhitāya adhiṭṭhātabbaṃ. tato ce uttari appaharite pi ṭhitā adhiṭṭhaheyya, pācittiyaṃ. (Cf. BhPāc no. 19, Vin IV 47.22–26)

sappāṇakasikkhāpadaṃ

116. yā pana bhikkhunī jānaṃ sappāṇakaṃ udakaṃ tiṇaṃ vā mattikaṃ vā siñceyya vā siñcāpeyya vā, pācittiyaṃ. (Cf. BhPāc no. 20, Vin IV 49.3*f.*)

bhūtagāmavaggo ekādasamo

I. bhojanavaggo[3]

āvasathapiṇḍasikkhāpadaṃ[4]

117. agilānāya bhikkhuniyā eko āvasathapiṇḍo bhuñjitabbo. tato ce uttari[5] bhuñjeyya, pācittiyaṃ. (Cf. BhPāc no. 31, Vin IV 70.33*f.*)

gaṇabhojanasikkhāpadaṃ

118. gaṇabhojane aññatra[6] samayā pācittiyaṃ. tatthāyaṃ samayo: gilānasamayo, cīvaradānasamayo, cīvarakārasamayo, addhānagamanasamayo, nāvābhiruhanasamayo,[7] mahāsamayo, samaṇabhattasamayo. ayaṃ tattha samayo. (= BhPāc no. 32, Vin IV 74.24–27)

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[1] S[e]: -ṭṭhanāya; Wij: -la-

[2] Wij: alo-

[3] S[e] so; other sources omit

[4] S[e]: -pīṇ- (but *-piṇ-* in the rule)

[5] Po: -riṃ

[6] Wij: aññattra [*sic*]

[7] Vin E[e], Wij: -rū-

The rule about a large dwelling place

115. [BhPāc 19] When a bhikkhunī is having a large dwelling place made, an area of two or three coverings [of plaster] is to be determined by her standing in a place without green crops, as far as the doorway for placing the door bolts, for making the window holes. If she should determine more than that, even if standing in a area without green crops, there is an offence entailing expiation.

The rule about containing living things

116. [BhPāc 20] If any bhikkhunī should knowingly pour water containing living things on to grass or earth or have it poured, there is an offence entailing expiation.

The section about plant beings; the eleventh

I. The food section

The rule about meals in public rest houses

117. [BhPāc 31] One meal in a public rest house is to be eaten by a bhikkhunī who is not sick. If she should eat more than that, there is an offence entailing expiation.

The rule about eating in groups

118. [BhPāc 32] In eating in groups, other than on the proper occasion, there is an offence entailing expiation. Herein this is the proper occasion: an occasion of sickness, an occasion of giving robe material, an occasion of making up robes, an occasion of going on a journey, an occasion of embarking on a boat, a special occasion, an occasion of a recluses' meal. This is the proper occasion here.

Kāṇamātusikkhāpadaṃ

119. bhikkhuniṃ pan' eva kulaṃ upagataṃ pūvehi vā manthehi vā abhihaṭṭhuṃ pavāreyya, ākaṅkhamānāya bhikkhuniyā dvattipattapūrā paṭiggahetabbā. tato ce uttari[1] paṭigganheyya, pācittiyaṃ. dvattipattapūre paṭiggahetvā tato nīharitvā bhikkhunīhi saddhiṃ saṃvibhajitabbaṃ. ayaṃ tattha sāmīci. (Cf. BhPāc no. 34, Vin IV 80,26–31)

vikālabhojanasikkhāpadaṃ

120. yā pana bhikkhunī vikāle khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ. (Cf. BhPāc no. 37, Vin IV 85,33*f.*)

sannidhikārakasikkhāpadaṃ

121. yā pana bhikkhunī sannidhikārakaṃ khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ. (Cf. BhPāc no. 38, Vin IV 87,1*f.*)

dantaponasikkhāpadaṃ

122. yā pana bhikkhunī adinnaṃ mukhadvāraṃ āhāraṃ āhareyya aññatra udakadantaponā,[2] pācittiyaṃ. (Cf. BhPāc no. 40, Vin IV 90,9*f.*)

uyyojanasikkhāpadaṃ

123. yā pana bhikkhunī bhikkhuniṃ[3] ehāyye,[4] gāmaṃ vā nigamaṃ vā piṇḍāya pavisissāmā ti tassā dāpetvā vā adāpetvā vā uyyojeyya gacchāyye,[5] na me tayā saddhiṃ kathā vā nisajjā vā phāsu hoti, ekikāya me kathā vā nisajjā vā phāsu hotī ti etad eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ. (Cf. BhPāc no. 42, Vin IV 93,14–18)

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[1] Po: -riṃ

[2] Vin E^{e}: -ṇā

[3] Po adds: c' evaṃ vadeyya; Wij *v.l.* adds: evaṃ vadeyya

[4] Wij: eh' ayye

[5] Wij: gacch' ayye

The "Kāṇā's mother" rule

119. [BhPāc 34] Should a family bring and invite with cakes or biscuits a bhikkhunī who has arrived, two or three bowlfuls are to be accepted by the bhikkhunī if she wishes. If she should accept more than that, there is an offence entailing expiation. Having accepted two or three bowlfuls, having brought them back from there, they are to be shared with the bhikkhunīs. This is the proper course here.

The rule about eating at the wrong time

120. [BhPāc 37] If any bhikkhunī should chew or consume solid food or soft food at the wrong time, there is an offence entailing expiation.

The rule about storing up

121. [BhPāc 38] If any bhikkhunī should chew or consume solid food or soft food, having stored it up, there is an offence entailing expiation.

The rule about tooth sticks

122. [BhPāc 40] If any bhikkhunī should convey to the opening of her mouth food that has not been given, other than water and a tooth stick, there is an offence entailing expiation

The rule about dismissing

123. [BhPāc 42] If any bhikkhunī [should say thus] to a bhikkhunī, "Come, noble lady, let us go into the village or the town for alms food," [and then] having had anything given to her or not, she should dismiss her, [saying], "Go, noble lady, talking or sitting with you is not pleasant for me; talking or sitting is pleasant for me all alone," having done it for that reason and no other, there is an offence entailing expiation.

sabhojanasikkhāpadaṃ

124. yā pana bhikkhunī sabhojane[1] kule anupakhajja nisajjaṃ kappeyya, pācittiyaṃ. (Cf. BhPāc no. 43, Vin IV 95.7*f.*)

rahopaṭicchannasikkhāpadaṃ

125. yā pana bhikkhunī purisena saddhiṃ raho paṭicchanne āsane nisajjaṃ kappeyya, pācittiyaṃ. (Cf. BhPāc no. 44, Vin IV 96.14*f.*)

rahonisajjasikkhāpadaṃ

126. yā pana bhikkhunī purisena saddhiṃ eken' ekā raho nisajjaṃ kappeyya, pācittiyaṃ. (Cf. BhPāc no. 45, Vin IV 97.23*f.*)

m. cārittavaggo[2]

bhojanavaggo dvādasamo

cārittasikkhāpadaṃ

127. yā pana bhikkhunī nimantitā sabhattā samānā santiṃ bhikkhuniṃ anāpucchā purebhattaṃ vā pacchābhattaṃ vā[3] kulesu cārittaṃ āpajjeyya aññatra samayā, pācittiyaṃ. tatthāyaṃ samayo: cīvaradānasamayo, cīvarakārasamayo. ayaṃ tattha samayo. (Cf. BhPāc no. 46, Vin IV 100.9–13)

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[1] Wij: -na-kule

[2] S^{e} so; other sources omit

[3] S^{e} omits p.v.

The rule about having food

124. [BhPāc 43] If any bhikkhunī should intrude upon and take a seat with a family having food,[1] there is an offence entailing expiation.

The rule about privately on a screened [seat]

125. [BhPāc 44] If any bhikkhunī should take a seat with a man privately on a screened seat, there is an offence entailing expiation.

The rule about sitting down privately

126. [BhPāc 45] If any bhikkhunī should take a seat with a man privately, one woman with one man, there is an offence entailing expiation.

The food section; the twelfth

m. The section about visiting

The rule about conduct

127. [BhPāc 46] If any bhikkhunī being invited and being [provided] with a meal should go either before the meal or after the meal to visit [other] families without taking leave of a bhikkhunī if one is present, other than on the proper occasion, there is an offence entailing expiation. Herein this is the proper occasion: an occasion of giving robe material, an occasion of making up robes. This is the proper occasion here.

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[1] *Sabhojana* could mean "having food" or "having sex."

Mahānāmasikkhāpadaṃ

128. agilānāya bhikkhuniyā catumāsappaccayapavāraṇā[1] sāditabbā aññatra[2] punapavāraṇāya, aññatra[3] niccapavāraṇāya. tato ce uttari sādiyeyya, pācittiyaṃ. (Cf. BhPāc no. 47, Vin IV 102,38–103,2)

uyyuttasenāsikkhāpadaṃ

129. yā pana bhikkhunī uyyuttaṃ senaṃ dassanāya gaccheyya aññatra[4] tathārūpappaccayā,[5] pācittiyaṃ. (Cf. BhPāc no. 48, Vin IV 105,12*f*.)

senāvāsasikkhāpadaṃ

130. siyā ca tassā bhikkhuniyā kocid eva paccayo senaṃ gamanāya, dirattatirattaṃ tāya bhikkhuniyā senāya vasitabbaṃ. tato ce uttari vaseyya, pācittiyaṃ. (Cf. BhPāc no. 49, Vin IV 106,18*ff*.)

uyyodhikasikkhāpadaṃ

131. dirattatirattam ce bhikkhunī senāya vasamānā uyyodhikaṃ vā balaggaṃ vā senābyūhaṃ[6] vā anīkadassanaṃ vā gaccheyya, pācittiyaṃ. (Cf. BhPāc no. 50, Vin IV 107,26*ff*.)

surāpānasikkhāpadaṃ

132. surāmerayapāne pācittiyaṃ. (= BhPāc no. 51, Vin IV 110,13)

[1] Vin E[e]: cā-—-pacca-

[2] Wij: aññattra [*sic*]

[3] Wij: aññattra [*sic*]

[4] Wij: aññattra [*sic*]

[5] S[e]: -rūpapa-

[6] Wij: -byu-

The "Mahānāma" rule

128. [BhPāc. 47] When a bhikkhunī is not sick, an invitation [to accept] requisites for four months may be accepted by her, other than a repeated invitation, other than a permanent invitation. If she should accept for longer than that, there is an offence entailing expiation.

The rule about an army in array

129. [BhPāc 48] If any bhikkhunī should go to see an army in array, other than for sufficient reason, there is an offence entailing expiation.

The rule about staying with an army

130. [BhPāc 49] But there may be some reason for that bhikkhunī going to an army. [Then] that bhikkhunī is to stay with the army for two or three nights. If she should stay longer than that, there is an offence entailing expiation.

The rule about a battlefield

131. [BhPāc 50] If while the bhikkhunī is staying two or three nights with an army, she should go to a battlefield or to the head of the army or to an army array or to an army review, there is an offence entailing expiation.

The rule about drinking liquor

132. [BhPāc 51] In drinking fermented liquors and spirits there is an offence entailing expiation.

aṅgulipatodakasikkhāpadaṃ

133. aṅgulipatodake[1] pācittiyaṃ. (= BhPāc no. 52, Vin IV 111,7)

hāsadhammasikkhāpadaṃ

134. udake hāsadhamme[2] pācittiyaṃ. (= BhPāc no. 53, Vin IV 112,22)

anādariyasikkhāpadaṃ

135. anādariye pācittiyaṃ. (= BhPāc no. 54, Vin IV 113,27)

bhiṃsāpanasikkhāpadaṃ

136. yā pana bhikkhunī bhikkhuniṃ bhiṃsāpeyya, pācittiyaṃ. (Cf. BhPāc no. 55, Vin IV 114,17)

cārittavaggo terasamo

n. jotivaggo[3]

jotisikkhāpadaṃ

137. yā pana bhikkhunī agilānā visibbanāpekkhā jotiṃ samādaheyya vā samādahāpeyya vā aññatra[4] tathārūpappaccayā, pācittiyaṃ. (Cf. BhPāc no. 56, Vin IV 116,7*ff.*)

nahānasikkhāpadaṃ

138. yā pana bhikkhunī oren' addhamāsaṃ nahāyeyya[5] aññatra[6] samayā, pācittiyaṃ. tatthāyaṃ samayo: diyaḍḍho māso seso gimhānan ti vassānassa paṭhamo māso icc ete aḍḍhateyyamāsā uṇhasamayo, pariḷāhasamayo, gilānasamayo, kammasamayo, addhānagamanasamayo, vātavuṭṭhisamayo. ayaṃ tattha samayo. (Cf. BhPāc no. 57, Vin IV 119,4–9)

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[1] Wij: -pā-

[2] B[e]: hasa-; Wij: -ss-

[3] S[e] so; other sources omit

[4] Wij: aññattra [*sic*]

[5] Vin E[e]: nhā-

[6] Wij: aññattra [*sic*]

The rule about poking with the fingers

133. [BhPāc 52] In poking with the fingers there is an offence entailing expiation.

The rule about sporting

134. [BhPāc 53] In sporting in the water there is an offence entailing expiation.

The rule about disrespect

135. [BhPāc 54] In disrespect there is an offence entailing expiation.

The rule about frightening

136. [BhPāc 55] If any bhikkhunī should frighten a bhikkhunī, there is an offence entailing expiation.

The section about conduct; the thirteenth

n. The fire section

The rule about fires

137. [BhPāc 56] If any bhikkhunī [who is] not sick should light a fire or have one lit, looking to be warmed by it, other than for sufficient reason, there is an offence entailing expiation.

The rule about bathing

138. [BhPāc 57] If any bhikkhunī should bathe at intervals of less than half a month, other than on the proper occasion, there is an offence entailing expiation. Herein, this is the proper occasion: the remaining month and a half of the hot season, the first month of the rainy season, thus these two and a half months are the occasion of hot weather; [the other occasions are] an occasion of fever, an occasion of sickness, an occasion of work, an occasion of going on a journey, an occasion of wind and rain. This is the proper occasion here.

dubbaṇṇakaraṇasikkhāpadaṃ

139. navaṃ pana bhikkhuniyā cīvaralābhāya tiṇṇaṃ dubbaṇṇakaraṇānaṃ aññataraṃ dubbaṇṇakaraṇaṃ ādātabbaṃ nīlaṃ vā kaddamaṃ vā kāḷasāmaṃ vā. anādā ce bhikkhunī tiṇṇaṃ dubbaṇṇakaraṇānaṃ[1] aññataraṃ dubbaṇṇakaraṇaṃ navaṃ cīvaraṃ paribhuñjeyya, pācittiyaṃ. (Cf. BhPāc no. 58, Vin IV 120,21–25)

vikappanasikkhāpadaṃ

140. yā pana bhikkhunī bhikkhussa vā bhikkhuniyā vā sikkhamānāya vā sāmaṇerassa vā sāmaṇeriyā vā sāmaṃ cīvaraṃ vikappetvā apaccuddhāraṇaṃ paribhuñjeyya, pācittiyaṃ. (Cf. BhPāc no. 59, Vin IV 121,30–33)

apanidhāpanasikkhāpadaṃ

141. yā pana bhikkhunī bhikkhuniyā pattaṃ vā cīvaraṃ vā nisīdanaṃ vā sūcigharaṃ vā kāyabandhanaṃ vā apanidheyya vā apanidhāpeyya vā antamaso hasāpekkhā[2] pi, pācittiyaṃ. (Cf. BhPāc no. 60, Vin IV 123,12*ff.*)

sañciccasikkhāpadaṃ

142. yā pana bhikkhunī sañcicca pāṇaṃ jīvitā voropeyya, pācittiyaṃ. (Cf. BhPāc no. 61, Vin IV 124,26*f.*)

sappāṇakasikkhāpadaṃ

143. yā pana bhikkhunī jānaṃ sappāṇakaṃ udakaṃ paribhuñjeyya, pācittiyaṃ. (Cf. BhPāc no. 62, Vin IV 125,20*f.*)

ukkoṭanasikkhāpadaṃ

144. yā pana bhikkhunī jānaṃ yathādhammaṃ nihatādhikaraṇaṃ punakammāya ukkoṭeyya, pācittiyaṃ. (Cf. BhPāc no. 63, Vin IV 126,15*f.*)

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[1] Wij: -karanā- [*sic*]

[2] S^{e}: -ss-; Wij: -kkho

The rule about disfigurement

139. [BhPāc 58] One or other disfigurement of the three disfigurements is to be applied by a bhikkhunī after acquiring a new robe: blue or mud[-colour] or dark brown. If a bhikkhunī should use a new robe without applying one or other disfigurement of the three disfigurements, there is an offence entailing expiation.

The rule about assigning

140. [BhPāc 59] If any bhikkhunī, having herself assigned a robe to a bhikkhu or to a bhikkhunī or to a female trainee or to a male novice or to a female novice, should make use of it without a formal taking back [i.e. rescinding of the assignment], there is an offence entailing expiation.

The rule about causing to hide

141. [BhPāc 60] If any bhikkhunī should hide or have hidden a bhikkhunī's bowl or robe or sitting cloth or needle case or waistband, even if intending a joke, there is an offence entailing expiation.

The rule about intentionally

142. [BhPāc 61] If any bhikkhunī should intentionally deprive a living being of life, there is an offence entailing expiation.

The rule about containing living things

143. [BhPāc 62] If any bhikkhunī should knowingly use water containing living things, there is an offence entailing expiation.

The rule about reopening

144. [BhPāc 63] If any bhikkhunī should knowingly reopen for renewed action a legal process which has been settled according to the law, there is an offence entailing expiation.

theyyasatthasikkhāpadaṃ

145. yā pana bhikkhunī jānaṃ theyyasatthena saddhiṃ saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya antamaso gāmantaram pi, pācittiyaṃ. (Cf. BhPāc no. 66, Vin IV 131,21*ff.*)

Ariṭṭhasikkhāpadaṃ

146. yā pana bhikkhunī evaṃ vadeyya tathāhaṃ Bhagavatā dhammaṃ desitaṃ ājānāmi, yathā ye 'me antarāyikā dhammā vuttā Bhagavatā, te paṭisevato nālaṃ antarāyāyā ti, sā bhikkhunī bhikkhunīhi evam assa vacanīyā māyye evaṃ avaca, mā Bhagavantaṃ abbhācikkhi, na hi sādhu Bhagavato abbhakkhānaṃ, na hi Bhagavā evaṃ vadeyya. anekapariyāyenāyye[1] antarāyikā dhammā antarāyikā[2] vuttā Bhagavatā, alañ ca pana te paṭisevato antarāyāyā ti. evañ ca sā bhikkhunī bhikkhunīhi vuccamānā tath' eva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitabbā[3] tassa paṭinissaggāya. yāvatatiyañ ce samanubhāsiyamānā taṃ paṭinissajjeyya, icc etaṃ kusalaṃ. no ce paṭinissajjeyya, pācittiyaṃ. (Cf. BhPāc no. 68, Vin IV 135,18–30)

jotivaggo cuddasamo

diṭṭhivaggo[4]

ukkhittasambhogasikkhāpadaṃ

147. yā pana bhikkhunī jānaṃ tathāvādiniyā bhikkhuniyā akaṭānudhammāya[5] taṃ diṭṭhiṃ appaṭinissaṭṭhāya saddhiṃ

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[1] Wij: -yena ayye

[2] S[e] omits

[3] Wij: -ṇu- [*sic*]

[4] S[e] so; other sources omit

[5] Wij: -tā-

The rule about a caravan of thieves

145. [BhPāc 66] If any bhikkhunī should knowingly by arrangement set out on the same journey with a caravan of thieves, even to the [next] village, there is an offence entailing expiation.

The "Ariṭṭha" rule

146. [BhPāc 68] Whatever bhikkhunī should say thus, "In such a way I understand the Dhamma taught by the Bhagavant that those things said by the Bhagavant to be obstructive are not in fact an obstruction for one indulging in them," then that bhikkhunī is to be spoken to by the bhikkhunīs thus, "Do not, noble lady, speak thus, do not misrepresent the Bhagavant; for misrepresentation of the Bhagavant is not good; the Bhagavant would not say thus. Obstructive things, noble lady, have been said by the Bhagavant in many ways to be obstructive and are enough of an obstruction for one indulging in them." And should that bhikkhunī, being spoken to thus by the bhikkhunīs, persist in the same way [as before], then that bhikkhunī is to be admonished by the bhikkhunīs up to the third time to give up that [course of action]. If, being admonished up to the third time, she should give it up, that is good; if she should not give it up, there is an offence entailing expiation.

The fire section; the fourteenth

o. The section on views

The rule about eating together with one who is suspended

147. [BhPāc 69] If any bhikkhunī should knowingly eat together with or live together with or make her bed together with a bhikkhunī who says thus, who has not been dealt with

sambhuñjeyya vā, saṃvaseyya vā, saha vā seyyaṃ kappeyya, pācittiyaṃ. (Cf. BhPāc no. 69, Vin IV 137,17–20)

Kaṇṭakasikkhāpadaṃ

148. samaṇuddesā pi ce evaṃ vadeyya tathāhaṃ Bhagavatā dhammaṃ desitaṃ ājānāmi, yathā ye 'me antarāyikā dhammā[1] vuttā Bhagavatā, te paṭisevato nālaṃ antarāyāyā ti. sā samaṇuddesā bhikkhunīhi evam assa vacanīyā māyye samaṇuddese evaṃ avaca, mā Bhagavantaṃ abbhācikkhi, na hi sādhu Bhagavato abbhakkhānaṃ, na hi Bhagavā evaṃ vadeyya. anekapariyāyenāyye[2] samaṇuddese antarāyikā dhammā antarāyikā vuttā Bhagavatā, alañ ca pana te paṭisevato antarāyāyā ti. evañ ca sā samaṇuddesā bhikkhunīhi vuccamānā tath' eva paggaṇheyya, sā samaṇuddesā bhikkhunīhi evam assa vacanīyā ajjatagge te ayye samaṇuddese na c' eva so Bhagavā satthā apadisitabbo, yam pi c' aññā samaṇuddesā labhanti bhikkhunīhi saddhiṃ dirattatirattaṃ[3] sahaseyyaṃ, sāpi te n' atthi, cara pi re, vinassā ti. yā pana bhikkhunī jānaṃ tathānāsitaṃ samaṇuddesaṃ upalāpeyya vā, upaṭṭhāpeyya vā, sambhuñjeyya vā, saha vā seyyaṃ kappeyya, pācittiyaṃ. (Cf. BhPāc no. 70, Vin IV 139,18–34)

sahadhammikasikkhāpadaṃ

149. yā pana bhikkhunī bhikkhunīhi sahadhammikaṃ vuccamānā evaṃ vadeyya na tāvāhaṃ ayye etasmiṃ sikkhāpade sikkhissāmi yāva na aññaṃ bhikkhuniṃ byattaṃ[4] vinayadharaṃ paripucchāmī ti, pācittiyaṃ. sikkhamānāya bhikkhave bhikkhuniyā aññātabbaṃ paripucchitabbaṃ paripañhitabbaṃ. ayaṃ tattha sāmīci. (Cf. BhPāc no. 71, Vin IV 141,19–24)

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[1] Wij adds: antarāyikā

[2] Wij: -yena ayye

[3] Vin E[e]: dvira-

[4] Wij *v.l.*: vya-

according to the law, and who has not given up that view, there is an offence entailing expiation.

The "Kaṇṭaka" rule

148. [BhPāc 70] If a novice should say thus, "In such a way I understand the Dhamma taught by the Bhagavant that those things said by the Bhagavant to be obstructive are not in fact an obstruction for one indulging in them," then that novice is to be spoken to by the bhikkhunīs thus, "Do not, noble lady, novice, speak thus, do not misrepresent the Bhagavant; for misrepresentation of the Bhagavant is not good; the Bhagavant would not say thus. Obstructive things, noble lady, novice, have been said by the Bhagavant in many ways to be obstructive, and are enough of an obstruction for one indulging in them." And should that novice, being spoken to thus by the bhikkhunīs, persist in the same way [as before], that novice is to be spoken to by the bhikkhunīs thus, "Noble lady, novice, from today the Bhagavant is not to be claimed by you as your teacher nor is yours [the privilege of] making your bed with bhikkhunīs for two or three nights which other novices have. Get away with you, be off!" If any bhikkhunī should knowingly speak to a novice thus expelled or cause her to be supported or eat together with her or make her bed with her, there is an offence entailing expiation.

The rule regarding accordance with the law

149. [BhPāc 71] If any bhikkhunī, being spoken to by bhikkhunīs in accordance with the law, should say thus, "Noble ladies, I shall not train myself in this training rule until I can ask some other bhikkhunī [who is] a learned expert in the Vinaya about it," there is an offence entailing expiation. Bhikkhus, [a rule] is to be understood, to be asked [about], to be investigated by a bhikkhunī while [she is] in training. This is the proper course here.

vilekhanasikkhāpadaṃ

150. yā pana bhikkhunī pātimokkhe uddissamāne evaṃ vadeyya kiṃ pan' imehi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi, yāvad eva kukkuccāya vihesāya vilekhāya saṃvattantī ti, sikkhāpadavivaṇṇake pācittiyaṃ. (Cf. BhPāc no. 72, Vin IV 143,16–19)

mohanasikkhāpadaṃ

151. yā pana bhikkhunī anvaddhamāsaṃ pātimokkhe uddissamāne evaṃ vadeyya idān' eva kho ahaṃ ayye[1] jānāmi, ayam pi kira dhammo suttāgato suttapariyāpanno anvaddhamāsaṃ[2] uddesaṃ āgacchatī ti. tañ ce bhikkhuniṃ aññā bhikkhuniyo jāneyyuṃ nisinnapubbaṃ imāya bhikkhuniyā dvattikkhattuṃ pātimokkhe uddissamāne, ko pana vādo bhiyyo.[3] na ca tassā bhikkhuniyā aññāṇakena mutti atthi, yañ ca tattha āpattiṃ āpannā, tañ ca yathādhammo kāretabbo, uttari c' assā moho āropetabbo tassā te ayye alābhā, tassā te dulladdhaṃ, yaṃ tvaṃ pātimokkhe uddissamāne na sādhukaṃ aṭṭhikatvā[4] manasikarosī ti. idaṃ tasmiṃ mohanake pācittiyaṃ. (Cf. BhPāc no. 73, Vin IV 144,23–33)

pahārasikkhāpadaṃ

152. yā pana bhikkhunī bhikkhuniyā kupitā anattamanā pahāraṃ dadeyya, pācittiyaṃ. (Cf. BhPāc no. 74, Vin IV 146,13*f*.)

talasattikasikkhāpadaṃ

153. yā pana bhikkhunī bhikkhuniyā kupitā anattamanā talasattikaṃ uggireyya, pācittiyaṃ. (Cf. BhPāc no. 75, Vin IV 147,14*f*.)

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[1] Wij omits

[2] S^e: -ḍḍh-

[3] Wij: bhī-

[4] Po, Wij so; B^e: aṭṭhiṃ ka-

The rule about confusion

150. [BhPāc 72] If any bhikkhunī should, when the Pātimokkha is being recited, say thus, "Why are these lesser and minor training rules recited? They are only conducive to worry, trouble and confusion," in disparaging the training rules there is an offence entailing expiation.

The rule about negligence

151. [BhPāc 73] If any bhikkhunī should, when the Pātimokkha is being recited every half month, say thus, "Only now, noble ladies, do I understand; this matter, it seems, is handed down in the sutta, is contained in the sutta, and comes up for recitation every half month." If the other bhikkhunīs should know of that bhikkhunī that she had already sat while the Pātimokkha was recited two or three times by that bhikkhunī, then why speak further? There is no release for that bhikkhunī because of her ignorance, and whatever fault she has committed, for that she is to be dealt with as one acting in accordance with the law, and furthermore negligence is to be imputed to her, [saying], "It is no gain for you, noble lady, it is ill-gained by you, in that when the Pātimokkha is being recited you do not heed well and pay attention." This is an offence entailing expiation in respect of that negligent person.

The rule about a blow

152. [BhPāc 74] If any bhikkhunī, being angry [and] displeased, should give a bhikkhunī a blow, there is an offence entailing expiation.

The rule about the palm of the hand

153. [BhPāc 75] If any bhikkhunī, being angry [and] displeased, should raise the palm of her hand against a bhikkhunī, there is an offence entailing expiation.

amūlakasikkhāpadaṃ

154. yā pana bhikkhunī bhikkhuniṃ amūlakena saṅghādisesena anuddhaṃseyya, pācittiyaṃ. (Cf. BhPāc no. 76, Vin IV 148,5*f.*)

sañciccasikkhāpadaṃ

155. yā pana bhikkhunī bhikkhuniyā sañcicca kukkuccaṃ upadaheyya iti 'ssā muhuttam pi aphāsu bhavissatī ti etad eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ. (Cf. BhPāc no. 77, Vin IV 149,9*ff.*)

upassutisikkhāpadaṃ

156. yā pana bhikkhunī bhikkhunīnaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ upassutiṃ tiṭṭheyya yaṃ imā[1] bhaṇissanti, taṃ sossāmī ti etad eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ. (Cf. BhPāc no. 78, Vin IV 150,19–22)

diṭṭhivaggo pannarasamo[2]

p. dhammikavaggo[3]

kammappaṭibāhanasikkhāpadaṃ

157. yā pana bhikkhunī dhammikānaṃ kammānaṃ chandaṃ datvā pacchā khīyanadhammaṃ āpajjeyya, pācittiyaṃ. (Cf. BhPāc no. 79, Vin IV 152,6*f.*)

chandaṃadatvāgamanasikkhāpadaṃ

158. yā pana bhikkhunī saṅghe vinicchayakathāya vattamānāya chandaṃ adatvā uṭṭhāy' āsanā pakkameyya, pācittiyaṃ. (Cf. BhPāc no. 80, Vin IV 153,8*ff.*)

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[1] Wij omits

[2] S^e, Wij: -ṇṇ-

[3] S^e so; other sources omit

The rule about unfounded

154. [BhPāc 76] If any bhikkhunī should accuse a bhikkhunī of an unfounded [matter] entailing a formal meeting of the saṅgha, there is an offence entailing expiation.

The rule about intentionally

155. [BhPāc 77] If any bhikkhunī should intentionally provoke worry in a bhikkhunī, [thinking], "Thus it will be unpleasant for her for a while," having done it for that reason and no other, there is an offence entailing expiation.

The rule about eavesdropping

156. [BhPāc 78] If any bhikkhunī should stand eavesdropping upon bhikkhunīs who are quarrelling, disputing, engaged in contention, [thinking], "I shall hear what they are saying," having done it for that reason and no other, there is an offence entailing expiation.

The section on views; the fifteenth

p. The section on lawful acts

The rule about objecting to formal acts

157. [BhPāc 79] If any bhikkhunī, having given her consent [= proxy vote] for lawful acts, should later engage in criticism, there is an offence entailing expiation.

The rule about going not having given consent [= proxy vote]

158. [BhPāc 80] If any bhikkhunī, not having given her consent [= proxy vote], getting up from her seat, should depart while deliberation is still proceeding in the saṅgha, there is an offence entailing expiation.

dubbalasikkhāpadaṃ

159. yā pana bhikkhunī samaggena saṅghena cīvaraṃ datvā pacchā khīyanadhammaṃ[1] āpajjeyya yathāsanthutaṃ bhikkhuniyo saṅghikaṃ lābhaṃ pariṇāmentī ti, pācittiyaṃ. (Cf. BhPāc no. 81, Vin IV 154,19*ff.*)

pariṇāmanasikkhāpadaṃ

160. yā pana bhikkhunī jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ puggalassa pariṇāmeyya, pācittiyaṃ. (Cf. BhPāc no. 82, Vin IV 156,18*f.*)

ratanasikkhāpadaṃ

161. yā pana bhikkhunī ratanaṃ vā ratanasammataṃ vā aññatra ajjhārāmā vā ajjhāvasathā vā uggaṇheyya vā uggaṇhāpeyya vā, pācittiyaṃ. ratanaṃ vā pana bhikkhuniyā ratanasammataṃ vā ajjhārāme vā ajjhāvasathe vā uggahetvā vā uggahāpetvā vā nikkhipitabbaṃ yassa bhavissati, so harissatī ti. ayaṃ tattha sāmīci. (Cf. BhPāc no. 84, Vin IV 163,13–18)

sūcigharasikkhāpadaṃ

162. yā pana bhikkhunī aṭṭhimayaṃ vā dantamayaṃ vā visāṇamayaṃ vā sūcigharaṃ kārāpeyya, bhedanakaṃ[2] pācittiyaṃ. (Cf. BhPāc no. 86, Vin IV 167,24*ff.*)

mañcapīṭhasikkhāpadaṃ

163. navaṃ[3] pana bhikkhuniyā mañcaṃ vā pīṭhaṃ vā kārayamānāya aṭṭhaṅgulapādakaṃ kāretabbaṃ sugataṅgulena aññatra heṭṭhimāya aṭaniyā. taṃ atikkāmentiyā chedanakaṃ pācittiyaṃ. (Cf. BhPāc no. 87, Vin IV 168,24–27)

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[1] Vin E^e: khīyadha-

[2] Wij : cheda-

[3] Wij : yā

The "worn thin [robe]" rule[1]

159. [BhPāc 81] If any bhikkhunī should, after giving a robe [in company] with a united saṅgha, later engage in criticism, [saying], "Bhikkhunīs are apportioning the saṅgha's property according to acquaintanceship," there is an offence entailing expiation

The rule about apportioning

160. [BhPāc 82] If any bhikkhunī should knowingly apportion to an individual an apportioned property belonging to the saṅgha, there is an offence entailing expiation.

The rule about treasure

161. [BhPāc 84] If any bhikkhunī should pick up or have picked up a treasure or what is reckoned as a treasure, other than in her own monastery or in her own dwelling place, there is an offence entailing expiation. But having picked up or having had picked up a treasure or what is reckoned a treasure in her own monastery or in her own dwelling place it is to be deposited by a bhikkhunī, [thinking], "He to whom it belongs will take it." This is the proper course here.

The rule about needle cases

162. [BhPāc 86] If any bhikkhunī should have a needle case made of bone or ivory or horn, there is an offence entailing expiation with breaking up.

The rule about beds and benches

163. [BhPāc 87] When a bhikkhunī is having a new bed or bench made, it is to be made with legs eight fingers of the sugata finger high, other than [= excluding] the frame below. For one exceeding that, there is an offence entailing expiation with cutting down.

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[1]Or: The "Dabba" rule.

tūlonaddhasikkhāpadaṃ

164. yā pana bhikkhunī mañcaṃ vā pīṭhaṃ vā tūlonaddhaṃ[1] kārāpeyya, uddālanakaṃ pācittiyaṃ. (Cf. BhPāc no. 88, Vin IV 169.29*f.*)

kaṇḍuppaṭicchādisikkhāpadaṃ

165. kaṇḍuppaṭicchādiṃ[2] pana bhikkhuniyā kārayamānāya pamāṇikā kāretabbā. tatr' idaṃ pamāṇaṃ: dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo. taṃ atikkāmentiyā chedanakaṃ pācittiyaṃ. (Cf. BhPāc no. 90, Vin IV 172.11–14)

Nandasikkhāpadaṃ

166. yā pana bhikkhunī sugatacīvarappamāṇaṃ cīvaraṃ kārāpeyya, atirekaṃ vā, chedanakaṃ pācittiyaṃ. tatr' idaṃ sugatassa sugatacīvarappamāṇaṃ: dīghaso nava vidatthiyo sugatavidatthiyā, tiriyaṃ cha vidatthiyo, idaṃ sugatassa sugatacīvarappamāṇan ti. (Cf. BhPāc no. 92, Vin IV 173.22–26)

dhammikavaggo soḷasamo

uddiṭṭhā kho ayyāyo chasaṭṭhisatā pācittiyā dhammā. tatthāyyāyo[3] pucchāmi kacci 'ttha parisuddhā? dutiyam pi pucchāmi kacci 'ttha parisuddhā? tatiyam pi pucchāmi kacci 'ttha parisuddhā? parisuddh' etthāyyāyo,[4] tasmā tuṇhī, evam etaṃ dhārayāmī ti. (Vin IV 345.24–28)

[5]pācittiyā[6] niṭṭhitā[7].

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[1]Wij: tu-

[2]Wij: -p-

[3]Vin E[e]: tatth' a-

[4]Vin E[e]: etth' a-

[5]Wij adds: chasaṭṭhisatā

[6]S[e] adds: dhammā

[7]Phyc: samttā.

The rule about stuffed with cotton

164. [BhPāc 88] If any bhikkhunī should have a bed or bench stuffed with cotton, there is an offence entailing expiation with tearing off.

The rule about an itch-covering cloth

165. [BhPāc 90] When a bhikkhunī is having an itch-covering cloth made, it must be made according to the [prescribed] measurements. Herein these are the measurements: in length, four spans of the sugata span; in width, two spans. For one exceeding that, there is an offence entailing expiation with cutting down.

The "Nanda" rule

166. [BhPāc 92] If any bhikkhunī should have a robe made to the measurements of a sugata robe or larger, there is an offence entailing expiation with cutting down. Herein these are the measurements of the Sugata's sugata robe: in length nine spans of the sugata span, in width six spans. These are the measurements of the Sugata's sugata robe.

The section on lawful acts; the sixteenth

Recited, noble ladies, are the hundred and sixty-six matters entailing expiation.

Herein I ask the noble ladies: Are you pure in this? A second time I ask: Are you pure in this? For the third time I ask: Are you pure in this? The noble ladies are pure in this; therefore they are silent. Thus I record it.

The section on matters entailing simple expiation is finished

G. pāṭidesanīyā

ime kho panāyyāyo[1] aṭṭha pāṭidesanīyā[2] dhammā uddesaṃ āgacchanti. (Vin IV 346,1*f.*)

sappiviññāpanasikkhāpadaṃ

1. yā pana bhikkhunī agilānā sappiṃ viññāpetvā bhuñjeyya, paṭidesetabbaṃ tāya bhikkhuniyā gārayhaṃ ayye dhammaṃ āpajjiṃ asappāyaṃ pāṭidesanīyaṃ,[3] taṃ paṭidesemī ti. (Vin IV 347,3–6)

telaviññāpanasikkhāpadaṃ

2. yā pana bhikkhunī agilānā telaṃ viññāpetvā bhuñjeyya, [4]paṭidesetabbaṃ tāya bhikkhuniyā gārayhaṃ ayye dhammaṃ āpajjiṃ asappāyaṃ pātidesnaīyaṃ,[4] taṃ paṭidesemī ti. (Vin IV 347,32–48,3)

madhuviññāpanasikkhāpadaṃ

3. yā pana bhikkhunī agilānā madhuṃ viññāpetvā bhuñjeyya, paṭidesetabbaṃ tāya bhikkhuniyā gārayhaṃ ayye dhammaṃ āpajjiṃ asappāyaṃ pātidesnaīyaṃ, taṃ paṭidesemī ti. (Vin IV 347,32–48,3)

phāṇitaviññāpanasikkhāpadaṃ

4. yā pana bhikkhunī agilānā phāṇitaṃ viññāpetvā bhuñjeyya, paṭidesetabbaṃ tāya bhikkhuniyā gārayhaṃ ayye dhammaṃ āpajjiṃ asappāyaṃ pātidesnaīyaṃ, taṃ paṭidesemī ti. (Vin IV 347,32–48,3)

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[1]Vin E[e]: pan' a-

[2]Vin E[e]: -ni-

[3]Vin E[e]: -ni-

[4–4]For rules 2–7, B[e]: pa, S[e]: pe

G. The matters to be confessed

Now, noble ladies, these eight matters to be confessed come up for recitation.

The rule about asking for ghee

1. If any bhikkhūnī [who is] not sick, having asked for ghee, should partake of it, it is to be confessed by that bhikkhunī, [saying], "I have committed, noble ladies, a censurable offence, unbecoming, to be confessed. That I confess."

The rule about asking for oil

2. If any bhikkhunī [who is] not sick, having asked for oil, should partake of it, it is to be confessed by that bhikkhunī, [saying], "I have committed, noble ladies, a censurable offence, unbecoming, to be confessed. That I confess."

The rule about asking for honey

3. If any bhikkhunī [who is] not sick, having asked for honey, should partake of it, it is to be confessed by that bhikkhunī, [saying], "I have committed, noble ladies, a censurable offence, unbecoming, to be confessed. That I confess."

The rule about asking for molasses

4. If any bhikkhunī [who is] not sick, having asked for molasses, should partake of it, it is to be confessed by that bhikkhunī, [saying], "I have committed, noble ladies, a censurable offence, unbecoming, to be confessed. That I confess."

macchaviññāpanasikkhāpadaṃ

5. yā pana bhikkhunī agilānā macchaṃ viññāpetvā bhuñjeyya, paṭidesetabbaṃ tāya bhikkhuniyā gārayhaṃ ayye dhammaṃ āpajjiṃ asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemī ti. (Vin IV 347.32–48.3)

maṃsaviññāpanasikkhāpadaṃ

6. yā pana bhikkhunī agilānā maṃsaṃ viññāpetvā bhuñjeyya, paṭidesetabbaṃ tāya bhikkhuniyā gārayhaṃ ayye dhammaṃ āpajjiṃ asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemī ti. (Vin IV 347.32–48.3)

khīraviññāpanasikkhāpadaṃ

7. yā pana bhikkhunī agilānā khīraṃ viññāpetvā bhuñjeyya, paṭidesetabbaṃ tāya bhikkhuniyā gārayhaṃ ayye dhammaṃ āpajjiṃ asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemī ti. (Vin IV 347.32–48.3)

dadhiviññāpanasikkhāpadaṃ

8. yā pana bhikkhunī agilānā dadhiṃ viññāpetvā bhuñjeyya, paṭidesetabbaṃ tāya bhikkhuniyā gārayhaṃ ayye dhammaṃ āpajjiṃ asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemī ti. (Vin IV 347.32–48.3)

uddiṭṭhā kho ayyāyo aṭṭha pāṭidesanīyā dhammā.

tatthāyyāyo[1] pucchāmi kacci 'ttha parisuddhā? dutiyam pi pucchāmi kacci 'ttha parisuddhā? tatiyam pi pucchāmi kacci 'ttha parisuddhā? parisuddh' etthāyyāyo,[2] tasmā tuṇhī, evam etaṃ dhārayāmī ti. (Vin IV 348.16–20)

pāṭidesanīyā niṭṭhitā.

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[1] Vin E[e]: tatth' a-

[2] Vin E[e]: etth' a-

The rule about asking for fish

5. If any bhikkhunī [who is] not sick, having asked for fish, should partake of it, it is to be confessed by that bhikkhunī, [saying], "I have committed, noble ladies, a censurable offence, unbecoming, to be confessed. That I confess."

The rule about asking for meat

6. If any bhikkhunī [who is] not sick, having asked for meat, should partake of it, it is to be confessed by that bhikkhunī, [saying], "I have committed, noble ladies, a censurable offence, unbecoming, to be confessed. That I confess."

The rule about asking for milk

7. If any bhikkhunī [who is] not sick, having asked for milk, should partake of it, it is to be confessed by that bhikkhunī, [saying], "I have committed, noble ladies, a censurable offence, unbecoming, to be confessed. That I confess."

The rule about asking for curds

8. If any bhikkhunī [who is] not sick, having asked for curds, should partake of it, it is to be confessed by that bhikkhunī, [saying]: "I have committed, noble ladies, a censurable offence, unbecoming, to be confessed. That I confess."

Recited, noble ladies, are the eight matters to be confessed.

Herein I ask the noble ladies: Are you pure in this? A second time I ask: Are you pure in this? For the third time I ask: Are you pure in this? The noble ladies are pure in this; therefore they are silent. Thus I record it.

The matters to be confessed are finished

H. sekhiyā

ime kho panāyyāyo[1] sekhiyā dhammā uddesaṃ āgacchanti. (Vin IV 349,1)

a. parimaṇḍalavaggo[2]

parimaṇḍalasikkhāpadaṃ

1. parimaṇḍalaṃ nivāsessāmī ti sikkhā karaṇīyā. (Vin IV 349,15 = BhSekh no. 1, Vin IV 185,18)

2. parimaṇḍalaṃ pārupissāmī ti sikkhā karaṇīyā. (= BhSekh no. 2, Vin IV 185,27)

suppaṭicchannasikkhāpadaṃ

3. suppaṭicchannā antaraghare gamissāmī ti sikkhā karaṇīyā. (= BhSekh no. 3, Vin IV 186,8*f*.)

4. suppaṭicchannā antaraghare nisīdissāmī ti sikkhā karaṇīyā. (= BhSekh no. 4, Vin IV 186,8*f*.)

susaṃvutasikkhāpadaṃ

5. susaṃvutā antaraghare gamissāmī ti sikkhā karaṇīyā. (= BhSekh no. 5, Vin IV 186,19*f*.)

6. susaṃvutā antaraghare nisīdissāmī ti sikkhā karaṇīyā. (= BhSekh no. 6, Vin IV 186,19*f*.)

okkhittacakkhusikkhāpadaṃ

7. okkhittacakkhunī[3] antaraghare gamissāmī ti sikkhā karaṇīyā. (Cf. BhSekh no. 7, Vin IV 186,29*f*.)

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[1] Vin E^e: pan' a-

[2] S^e so: other sources omit

[3] Po: okhittacakkhu

H. The rules of training

Now, noble ladies, these rules of training come up for recitation.

a. The section about even all around

The rules about even all around

1. I shall wear [the under robe] even all round; [this is] a training to be done.

2. I shall put on [the upper robe] even all round; [this is] a training to be done]

The rules about well covered

3. I shall go well covered among the houses [= into a village]; [this is] a training to be done.

4. I shall sit well covered among the houses [= in a village]; [this is] a training to be done.

The rules about being well restrained

5. I shall go well restrained among the houses [= into a village]; [this is] a training to be done.

6. I shall sit well restrained among the houses [= in a village]; [this is] a training to be done.

The rules about downcast eyes

7. I shall go with downcast eyes among the houses [= into a village]; [this is] a training to be done

8. okkhittacakkhunī[1] antaraghare nisīdissāmī ti sikkhā karaṇīyā. (Cf. BhSekh no. 8, Vin IV 186,29*f*.)

ukkhittakasikkhāpadaṃ

9. na ukkhittakāya antaraghare gamissāmī ti sikkhā karaṇīyā. (= BhSekh no. 9, Vin IV 187,4*f*.)

10. na ukkhittakāya antaraghare nisīdissāmī ti sikkhā karaṇīyā. (= BhSekh no. 10, Vin IV 187,4*f*.)

parimaṇḍalavaggo paṭhamo

b. ujjagghikavaggo[2]

ujjagghikasikkhāpadaṃ

11. na ujjagghikāya[3] antaraghare gamissāmī ti sikkhā karaṇīyā. (= BhSekh no. 11, Vin IV 187,16*f*.)

12. na ujjagghikāya[4] antaraghare nisīdissāmī ti sikkhā karaṇīyā. (= BhSekh no. 12, Vin IV 187,16*f*.)

uccasaddasikkhāpadaṃ

13. appasaddā antaraghare gamissāmī ti sikkhā karaṇīyā. (Cf. BhSekh no. 13, Vin IV 187,27*f*.)

14. appasaddā antaraghare nisīdissāmī ti sikkhā karaṇīyā. (Cf. BhSekh no. 14, Vin IV 187,27*f*.)

kāyappacālakasikkhāpadaṃ

15. na kāyappacālakaṃ antaraghare gamissāmī ti sikkhā karaṇīyā. (= BhSekh no. 15, Vin IV 188,4*f*.)

16. na kāyappacālakaṃ antaraghare nisīdissāmī ti sikkhā karaṇīyā. (= BhSekh no. 16, Vin IV 188,4*f*.)

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[1] Po: okhittacakkhu

[2] S[e] so; other sources omit

[3] Vin E[e]: -gg-

[4] Vin E[e]: -gg-

8. I shall sit with downcast eyes among the houses [= in a village]; [this is] a training to be done.

The rules about [robes] hitched up

9. I shall not go with [robes] hitched up among the houses [= into a village]; [this is] a training to be done.

10. I shall not sit with [robes] hitched up among the houses [= in a village]; [this is] a training to be done.

The section about even all round; the first

b. The section about a loud laugh

The rules about a loud laugh

11. I shall not go with a loud laugh [= laughing loudly] among the houses [= into a village]; [this is] a training to be done.

12. I shall not sit with a loud laugh [= laughing loudly] among the houses [= in a village]; [this is] a training to be done.

The rules about a loud sound

13. I shall go with little noise [= speaking quietly] among the houses [= into a village]; [this is] a training to be done.

14. I shall sit with little noise [= speaking quietly] among the houses [= in a village]; [this is] a training to be done.

The rules about swaying the body, etc.

15. I shall not go swaying my body among the houses [= into a village]; [this is] a training to be done.

16. I shall not sit swaying my body among the houses [= in a village]; [this is] a training to be done.

bāhuppacālakasikkhāpadaṃ

17. na bāhuppacālakaṃ antaraghare gamissāmī ti sikkhā karaṇīyā. (= BhSekh no. 17, Vin IV 188,17*f.*)

18. na bāhuppacālakaṃ antaraghare nisīdissāmī ti sikkhā karaṇīyā. (= BhSekh no. 18, Vin IV 188,17*f.*)

sīsappacālakasikkhāpadaṃ

19. na sīsappacālakaṃ antaraghare gamissāmī ti sikkhā karaṇīyā. (= BhSekh no. 19, Vin IV 188,28*f.*)

20. na sīsappacālakaṃ antaraghare nisīdissāmī ti sikkhā karaṇīyā. (= BhSekh no. 20, Vin IV 188,28*f.*)

ujjagghikavaggo dutiyo

c. khambhakatavaggo[1]

khambhakatasikkhāpadaṃ

21. na khambhakatā antaraghare gamissāmī ti sikkhā karaṇīyā. (= BhSekh no. 21, Vin IV 188,35*f.*)

22. na khambhakatā antaraghare nisīdissāmī ti sikkhā karaṇīyā. (= BhSekh no. 22, Vin IV 188,35*f.*)

oguṇṭhitasikkhāpadaṃ

23. na oguṇṭhitā antaraghare gamissāmī ti sikkhā karaṇīyā. (= BhSekh no. 23, Vin IV 189,9*f.*)

24. na oguṇṭhitā antaraghare nisīdissāmī ti sikkhā karaṇīyā. (= BhSekh no. 24, Vin IV 189,9*f.*)

ukkuṭikasikkhāpadaṃ

25. na ukkuṭikāya antaraghare gamissāmī ti sikkhā karaṇīyā. (= BhSekh no. 25, Vin IV 189,19*f.*)

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[1] S^{e} so; other sources omit

The rules about swinging the arms

17. I shall not go swinging my arms among the houses [= into a village]; [this is] a training to be done.

18. I shall not sit swinging my arms among the houses [= in a village]; [this is] a training to be done.

The rules about shaking the head

19. I shall not go shaking my head among the houses [= into a village]; [this is] a training to be done.

20. I shall not sit shaking my head among the houses [= in a village]; [this is] a training to be done.

The section about a loud laugh; the second

c. The section about with arms akimbo

The rules about with arms akimbo

21. I shall not go with arms akimbo among the houses [= into a village]; [this is] a training to be done.

22. I shall not sit with arms akimbo among the houses [= in a village]; [this is] a training to be done.

The rules about with head covered

23. I shall not go with head covered among the houses [= into a village]; [this is] a training to be done.

24. I shall not sit with head covered among the houses [= in a village]; [this is] a training to be done.

The rule about walking on toes or heels

25. I shall not go walking on toes or heels among the houses [= into a village]; [this is] a training to be done.

pallatthikasikkhāpadaṃ

26. na pallatthikāya antaraghare nisīdissāmī ti sikkhā karaṇīyā. (= BhSekh no. 26, Vin IV 189,27*f.*)

sakkaccapaṭiggahaṇasikkhāpadaṃ

27. sakkaccaṃ piṇḍapātaṃ paṭiggahessāmī ti sikkhā karaṇīyā. (= BhSekh no. 27, Vin IV 190,3*f.*)

pattasaññinīpaṭiggahaṇasikkhāpadaṃ

28. pattasaññinī piṇḍapātaṃ paṭiggahessāmī ti sikkhā karaṇīyā. (= BhSekh no. 28, Vin IV 190,13*f.*)

samasūpakapaṭiggahaṇasikkhāpadaṃ

29. samasūpakaṃ piṇḍapātaṃ paṭiggahessāmī ti sikkhā karaṇīyā. (= BhSekh no. 29, Vin IV 190,23*f.*)

samatitthikasikkhāpadaṃ

30. samatitthikaṃ[1] piṇḍapātaṃ paṭiggahessāmī ti sikkhā karaṇīyā. (= BhSekh no. 30, Vin IV 190,34*f.*)

khambhakatavaggo tatiyo

d. sakkaccavaggo[2]

sakkaccabhuñjanasikkhāpadaṃ

31. sakkaccaṃ piṇḍapātaṃ bhuñjissāmī ti sikkhā karaṇīyā. (= BhSekh no. 31, Vin IV 191,9*f.*)

pattasaññinībhuñjanasikkhāpadaṃ

32. pattasaññinī piṇḍapātaṃ bhuñjissāmī ti sikkhā karaṇīyā. (= BhSekh no. 32, Vin IV 191,19*f.*)

sapadānasikkhāpadaṃ

33. sapadānaṃ piṇḍapātaṃ bhuñjissāmī ti sikkhā karaṇīyā. (= BhSekh no. 33, Vin IV 191,28*f.*)

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[1] Vin E^e (in BhPāt), B^e *v.l.* S^e *v.l.* so: B^e, Wij: -ttikaṃ

[2] S^e so: other sources omit

The rule about lolling

26. I shall not sit lolling [= holding on to my knees ?] among the houses [= in a village]; [this is] a training to be done.

The rule about accepting appreciatively

27. I shall accept alms food appreciatively; [this is] a training to be done.

The rule about accepting with attention to the bowl

28. I shall accept alms food with attention to the bowl; [this is] a training to be done.

The rule about accepting curry in proportion

29. I shall accept alms food with curry in proportion; [this is] a training to be done.

The rules about level with the edge

30. I shall accept alms food level with the edge [of the bowl]; [this is] a training to be done.

The section on arms akimbo; the third

d. The section about appreciatively

The rule about eating appreciatively

31. I shall eat alms food appreciatively; [this is] a training to be done.

The rule about eating with attention on the bowl

32. I shall eat alms food with attention on the bowl; [this is] a training to be done.

The rule about methodically

33. I shall eat alms food methodically; [this is] a training to be done.

samasūpakasikkhāpadaṃ

34. samasūpakaṃ piṇḍapātaṃ bhuñjissāmī ti sikkhā karaṇīyā. (= BhSekh no. 34, Vin IV 192,4*f*.)

thūpakatasikkhāpadaṃ

35. na thūpakato[1] omadditvā piṇḍapātaṃ bhuñjissāmī ti sikkhā karaṇīyā. (= BhSekh no. 35, Vin IV 192,15*f*.)

odanappaṭicchādanasikkhāpadaṃ

36. na sūpaṃ vā byañjanaṃ vā odanena paṭicchādessāmi bhiyyokamyataṃ upādāyā ti sikkhā karaṇīyā. (= BhSekh no. 36, Vin IV 192,27*ff*.)

sūpodanaviññattisikkhāpadaṃ

37. na sūpaṃ vā odanaṃ vā agilānā attano atthāya viññāpetvā bhuñjissāmī ti sikkhā karaṇīyā. (= BhSekh no. 37, Vin IV 193,30*f*.)

ujjhānasaññinīsikkhāpadaṃ[2]

38. na ujjhānasaññinī[3] paresaṃ pattaṃ olokessāmī ti sikkhā karaṇīyā. (= BhSekh no. 38, Vin IV 194,4*f*.)

kabaḷasikkhāpadaṃ

39. nātimahantaṃ kabaḷaṃ karissāmī ti sikkhā karaṇīyā. (= BhSekh no. 39, Vin IV 194,15*f*.)

ālopasikkhāpadaṃ

40. parimaṇḍalaṃ ālopaṃ karissāmī ti sikkhā karaṇīyā. (= BhSekh no. 40, Vin IV 194,25*f*.)

sakkaccavaggo catuttho

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[1] Vin E[e]: -pato

[2] S[e]: -ṇa-

[3] S[e]: -ṇa-

The rule about curry in proportion

34. I shall eat alms food with curry in proportion; [this is] a training to be done.

The rule about not from the top

35. I shall not eat alms food from the top, [but] having pressed it down; [this is] a training to be done.

The rule about hiding food

36. I shall not hide curry or condiment with rice because of desire to get more; [this is] a training to be done.

The rule about asking for curry and rice

37. I shall not, when not sick, having asked for curry or rice for my own benefit, eat it; [this is] a training to be done.

The rule about finding fault

38. I shall not, finding fault, look at the bowl of others; [this is] a training to be done.

The rule about mouthfuls

39. I shall not make up too large a mouthful; [this is] a training to be done.

The rule about a piece [of food]

40. I shall make a piece [of food] into a round [ball]; [this is] a training to be done.

The section about appreciatively; the fourth

e. kabaḷavaggo[1]

anāhaṭasikkhāpadaṃ

41. na anāhaṭe kabaḷe mukhadvāraṃ vivarissāmī ti sikkhā karaṇīyā. (= BhSekh no. 41, Vin IV 195,1*f.*)

bhuñjamānasikkhāpadaṃ

42. na bhuñjamānā sabbahatthaṃ[2] mukhe pakkhipissāmī ti sikkhā karaṇīyā. (Cf. BhSekh no. 42, Vin IV 195,10*f.*)

sakabaḷasikkhāpadaṃ

43. na sakabaḷena mukhena byāharissāmī ti sikkhā karaṇīyā.(= BhSekh no. 43, Vin IV 195,19*f.*)

piṇḍukkhepakasikkhāpadaṃ[3]

44. na piṇḍukkhepakaṃ bhuñjissāmī ti sikkhā karaṇīyā.(= BhSekh no. 44, Vin IV 195,27*f.*)

kabaḷāvacchedakasikkhāpadaṃ

45. na kabaḷāvacchedakaṃ bhuñjissāmī ti sikkhā karaṇīyā. (= BhSekh no. 45, Vin IV 196,1*f.*)

avagaṇḍakārakasikkhāpadaṃ

46. na avagaṇḍakārakaṃ bhuñjissāmī ti sikkhā karaṇīyā. (= BhSekh no. 46, Vin IV 196,11*f.*)

hatthaniddhunakasikkhāpadaṃ

47. na hatthaniddhunakaṃ bhuñjissāmī ti sikkhā karaṇīyā. (= BhSekh no. 47, Vin IV 196,21*f.*)

sitthāvakārakasikkhāpadaṃ

48. na sitthāvakārakaṃ bhuñjissāmī ti sikkhā karaṇīyā. (= BhSekh no. 48, Vin IV 196,31*f.*)

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[1] S^e so: other sources omit

[2] Vin E^e: sabbaṃ ha-

[3] S^e: pīṇ- (but *piṇ-* in the rule)

e. The section about mouthfuls

The rule about not brought

41. I shall not open my mouth when the mouthful is not brought to it [= until the mouthful is brought]; [this is] a training to be done.

The rule about eating

42. I shall not put the whole hand into my mouth when eating; [this is] a training to be done.

The rule about full [with food]

43. I shall not speak with my mouth full; [this is] a training to be done.

The rule about tossing up a lump

44. I shall not eat tossing up a lump of food [into my mouth]; [this is] a training to be done.

The rule about breaking up a mouthful

45. I shall not eat breaking up a mouthful; [this is] a training to be done.

The rule about stuffing out [the cheeks]

46. I shall not eat stuffing out my cheeks; [this is] a training to be done.

The rule about shaking the hand about

47. I shall not eat shaking my hand about; [this is] a training to be done.

The rule about scattering rice about

48. I shall not eat scattering rice about; [this is] a training to be done.

jivhānicchārakasikkhāpadaṃ

49. na jivhānicchārakaṃ bhuñjissāmī ti sikkhā karaṇīyā. (= BhSekh no. 49, Vin IV 197,6*f.*)

capucapukārakasikkhāpadaṃ

50. na capucapukārakaṃ bhuñjissāmī ti sikkhā karaṇīyā. (= BhSekh no. 50, Vin IV 197,13*f.*)

kabaḷavaggo pañcamo

f. surusuruvaggo[1]

surusurukārakasikkhāpadaṃ

51. na surusurukārakaṃ bhuñjissāmī ti sikkhā karaṇīyā. (= BhSekh no. 51, Vin IV 197,34*f.*)

hatthanillehakasikkhāpadaṃ

52. na hatthanillehakaṃ bhuñjissāmī ti sikkhā karaṇīyā. (= BhSekh no. 52, Vin IV 198,5*f.*)

pattanillehakasikkhāpadaṃ

53. na pattanillehakaṃ bhuñjissāmī ti sikkhā karaṇīyā. (= BhSekh no. 53, Vin IV 198,11*f.*)

oṭṭhanillehakasikkhāpadaṃ

54. na oṭṭhanillehakaṃ bhuñjissāmī ti sikkhā karaṇīyā. (= BhSekh no. 54, Vin IV 198,17)

sāmisasikkhāpadaṃ

55. na sāmisena hatthena pānīyathālakaṃ[2] paṭiggahessāmī ti sikkhā karaṇīyā. (= BhSekh no. 55, Vin IV 198,34*f.*)

sasitthakasikkhāpadaṃ

56. na sasitthakaṃ pattadhovanaṃ antaraghare chaḍḍessāmī ti sikkhā karaṇīyā. (= BhSekh no. 56, Vin IV 199,15*f.*)

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[1] S[e] so: other sources omit

[2] Vin E[e]: -ni-

The rule about putting the tongue out

49. I shall not eat putting my tongue out; [this is] a training to be done.

The rule about making a chomping noise [= smacking my lips]

50. I shall not eat making a chomping noise [= smacking my lips]; [this is] a training to be done.

The section about mouthfuls; the fifth

f. The section on making a sucking noise

The rule about making a sucking sound

51. I shall not eat making a sucking sound; [this is] a training to be done.

The rule about licking the hand

52. I shall not eat licking my hand; [this is] a training to be done.

The rule about licking the bowl

53. I shall not eat licking the bowl; [this is] a training to be done.

The rule about licking the lips

54. I shall not eat licking my lips; [this is] a training to be done.

The rule about soiled by food

55. I shall not accept a drinking-water pot with a hand soiled by food; [this is] a training to be done.

The rule about with rice grains

56. I shall not among the houses [= in a village] throw away bowl-washing [water] with rice grains in it; [this is] a training to be done.

chattapāṇisikkhāpadaṃ

57. na chattapāṇissa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. (= BhSekh no. 57, Vin IV 200,9*f.*)

daṇḍapāṇisikkhāpadaṃ

58. na daṇḍapāṇissa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. (= BhSekh no. 58, Vin IV 200,25*f.*)

satthapāṇisikkhāpadaṃ

59. na satthapāṇissa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. (= BhSekh no. 59, Vin IV 200,36*f.*)

āvudhapāṇisikkhāpadaṃ

60. na āvudhapāṇissa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. (= BhSekh no. 60, Vin IV 201,6*f.*)

surusuruvaggo chaṭṭho

g. pādukāvaggo[1]

pādukasikkhāpadaṃ

61. na pādukāruḷhassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. (= BhSekh no. 61, Vin IV 201,14*f.*)

upāhanasikkhāpadaṃ

62. na upāhanāruḷhassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. (= BhSekh no. 62, Vin IV 201,21*f.*)

yānasikkhāpadaṃ

63. na yānagatassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. (= BhSekh no. 63, Vin IV 201,25*f.*)

sayanasikkhāpadaṃ

64. na sayanagatassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. (= BhSekh no. 64, Vin IV 202,3*f.*)

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[1] S^e so; other sources omit

The rule about one with an umbrella in hand

57. I shall not teach Dhamma to one having an umbrella in his hand [who is] not sick; [this is] a training to be done.

The rule about one with a staff in hand

58. I shall not teach Dhamma to one with a staff in his hand [who is] not sick; [this is] a training to be done.

The rule about one with a knife in hand

59. I shall not teach Dhamma to one with a knife in his hand [who is] not-sick; [this is] a training to be done.

The rule about one with a weapon in hand

60. I shall not teach Dhamma to one with a weapon in his hand [who is] not sick; [this is] a training to be done.

The section on making a sucking noise; the sixth

g. The section about shoes

The rule about shoes

61. I shall not teach Dhamma to one wearing shoes [who is] not sick; [this is] a training to be done.

The rule about sandals

62. I shall not teach Dhamma to one wearing sandals [who is] not sick; [this is] a training to be done.

The rule about vehicles

63. I shall not teach Dhamma to one in a vehicle [who is] not sick; [this is] a training to be done.

The rule about couches

64. I shall not teach Dhamma to one on a couch [who is] not sick; [this is] a training to be done.

pallatthikasikkhāpadaṃ

65. na pallatthikāya nisinnassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. (= BhSekh no. 65, Vin IV 202,12*f.*)

veṭhitasikkhāpadaṃ

66. na veṭhitasīsassa[1] agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. (= BhSekh no. 66, Vin IV 202,22*f.*)

oguṇṭhitasikkhāpadaṃ

67. na oguṇṭhitasīsassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. (= BhSekh no. 67, Vin IV 202,34*f.*)

chamāsikkhāpadaṃ

68. na chamāyaṃ nisīditvā āsane nisinnassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. (= BhSekh no. 68, Vin IV 203,11*f.*)

nīcāsanasikkhāpadaṃ

69. na nīce āsane nisīditvā ucce āsane nisinnassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. (= BhSekh no. 69, Vin IV 204,22*ff.*)

ṭhitāsikkhāpadaṃ

70. na ṭhitā nisinnassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. (Cf. BhSekh no. 70, Vin IV 204,33*f.*)

pacchatogacchantīsikkhāpadaṃ

71. na pacchato gacchantī purato gacchantassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. (Cf. BhSekh no. 71, Vin IV 205,4*f.*)

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[1] Vin E[e]: -ṭṭh-

The rule about lolling

65. I shall not teach Dhamma to one who sits lolling [= holding on to her knees ?] [who is] not sick; [this is] a training to be done.

The rule about wrapped round

66. I shall not teach Dhamma to one with his head wrapped around [with a turban] [who is] not sick; [this is] a training to be done.

The rule about covered up

67. I shall not teach Dhamma to one with his head covered up [who is] not sick; [this is] a training to be done.

The rule about on the ground

68. I shall not while sitting on the ground teach Dhamma to one sitting on a seat [who is] not sick; [this is] a training to be done.

The rule about low seats

69. I shall not while sitting on a low seat teach Dhamma to one sitting on a high seat [who is] not sick; [this is] a training to be done.

The rule about standing

70. I shall not while standing teach Dhamma to one sitting [who is] not sick; [this is] a training to be done.

The rule about going behind

71. I shall not while going behind teach Dhamma to one going in front [who is] not sick; [this is] a training to be done.

uppathenagacchantīsikkhāpadaṃ

72. na uppathena gacchantī pathena gacchantassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. (Cf. BhSekh no. 72, Vin IV 205,10*f.*)

ṭhitā-uccārasikkhāpadaṃ[1]

73. na ṭhitā agilānā uccāraṃ vā passāvaṃ vā karissāmī ti sikkhā karaṇīyā. (Cf. BhSekh no. 73, Vin IV 205,16*f.*)

harite-uccārasikkhāpadaṃ

74. na harite agilānā uccāraṃ vā passāvaṃ vā khelaṃ vā karissāmī ti sikkhā karaṇīyā. (Cf. BhSekh no. 74, Vin IV 205,25*f.*)

udake-uccārasikkhāpadaṃ

75. na udake agilānā uccāraṃ vā passāvaṃ vā khelaṃ vā karissāmī ti sikkhā karaṇīyā. (Vin IV 350,8*f.*; *cf.* BhSekh no. 75, Vin IV 206,22*f.*)

pādukavaggo sattamo

uddiṭṭhā kho ayyāyo sekhiyā dhammā.

tatthāyyāyo[2] [3]pucchāmi kacci 'ttha parisuddhā? dutiyam pi pucchāmi kacci 'ttha parisuddhā? tatiyam pi pucchāmi kacci 'ttha parisuddhā? parisuddh' etthāyyāyo, tasmā tuṇhī, evam etaṃ[3] dhārayāmī ti. (Vin IV 350,25*f.*)

sekhiyā[4] niṭṭhitā.

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[1] S^{e} adds: tayo pakiṇṇakā ("the three miscellaneous rules")

[2] Vin E^{e}: tatth' a-

[3-3] Vin E^{e}: ...

[4] S^{e} adds: dhammā

The rule about going beside a path

72. I shall not while going beside a path teach Dhamma to one going on the path [who is] not sick; [this is] a training to be done.

The rule about defæcating while standing up

73. I shall not, when not sick, defæcate or urinate while standing up; [this is] a training to be done.

The rule about defæcating on green plants

74. I shall not, when not sick, defæcate or urinate or spit on green plants; [this is] a training to be done.

The rule about defæcating in water

75. I shall not, when not sick, defæcate or urinate or spit into water; [this is] a training to be done.

The section about shoes; the seventh

Recited, noble ladies, are the rules of training.

Herein I ask the noble ladies: Are you pure in this? A second time I ask the noble ladies: Are you pure in this? A third time I ask the noble ladies: Are you pure in this? The noble ladies are pure in this; therefore they are silent. So I record it.

The rules of training are finished

I. adhikaraṇasamatha

ime kho panāyyāyo[1] satta adhikaraṇasamathā dhammā uddesaṃ āgacchanti.

uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya

sammukhāvinayo dātabbo,
sativinayo dātabbo,
amūḷhavinayo dātabbo,
paṭiññāya kāretabbaṃ,
yebhuyyasikā,
tassapāpiyasikā,
tiṇavatthārako ti.

udddiṭṭhā kho ayyāyo satta adhikaraṇasamathā dhammā. tatthāyyāyo[2] [3]pucchāmi kacci 'ttha parisuddhā? dutiyam pi pucchāmi kacci 'ttha parisuddhā? tatiyam pi pucchāmi kacci 'ttha parisuddhā? parisuddh' etthāyyāyo, tasmā tuṇhī, evam etaṃ[3] dhārayāmī ti. (Vin IV 351,1–7)

adhikaraṇasamathā[4] niṭṭhitā.

uddiṭṭhaṃ kho ayyāyo nidānaṃ,
uddiṭṭhā aṭṭha pārājikā dhammā,
uddiṭṭhā sattarasa saṅghādisesā dhammā,
uddiṭṭhā tiṃsa nissaggiyā pācittiyā dhammā,
uddiṭṭhā chasaṭṭhisatā pācittiyā dhammā,
uddiṭṭhā aṭṭha pāṭidesanīyā[5] dhammā,
uddiṭṭhā sekhiyā dhammā,
uddiṭṭhā satta adhikaraṇasamathā dhammā.

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[1] Vin E[e]: pan' a-

[2] Vin E[e]: tatth' a-

[3–3] Vin E[e]: ...

[4] S[e] adds: dhammā

[5] Vin E[e]: -ni-

I. The settlement of legal processes

Now, noble ladies, these seven matters for the settlement of legal processes come up for recitation.

For the settlement, for the stilling of legal processes whenever they may arise:

1. A verdict "in the presence of" may be given;
2. A verdict of mindfulness may be given;
3. A verdict of insanity may be given;
4. It may be carried out according to what is admitted;
5. The decision of the majority;
6. By [giving a penalty] to one for further evil;
7. The covering up [as] with grass.

Recited, noble ladies, are the seven matters of the settlement of legal processes.

Herein I ask the noble ladies: Are you pure in this? A second time I ask: Are you pure in this? A third time I ask: Are you pure in this? The noble ladies are pure in this; therefore they are silent. Thus I record it.

The settlement of legal processes is finished

Recited, noble ladies, is the introduction,
recited are the eight matters entailing defeat,
recited are the seventeen matters entailing a formal meeting of the saṅgha,
recited are the thirty matters entailing expiation with forfeiture,
recited are the one hundred and sixty-six matters entailing expiation,
recited are the eight matters to be confessed,
recited are the rules for training,
recited are the seven matters for the settlement of legal processes.

ettakaṃ tassa Bhagavato suttāgataṃ suttapariyāpannaṃ anvaddhamāsaṃ[1] uddesaṃ āgacchati, tattha sabbāh' eva samaggāhi sammodamānāhi avivadamānāhi sikkhitabban ti. (Vin IV 351,8–16)

vitthāruddeso catuttho[2]

bhikkhunīpātimokkhaṃ niṭṭhitaṃ.

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[1] S^e: -ḍḍh-

[2] B^e so; Wij; other editions omit

So much, come down in the sutta of the Bhagavant, contained in the sutta, comes up for recitation every half month. Herein all are to train — united, in agreement, not disputing.

The recitation of the enumeration; the fourth

The Bhikkhunī Pātimokkha is finished.

I. Index of Pāli Words

II. INDEX OF ENGLISH WORDS